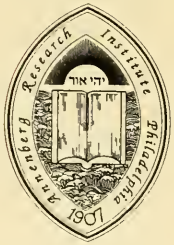
Methods of Teaching

Primary Grades

BY

ELLA JACOBS

ANNENBERG
RESEARCH
INSTITUTE



LIBRARY

THE DROPSIE COLLEGE

FOR HEBREW AND COGNATE LEARNING

UNIVERSITY of
PENNSYLVANIA
LIBRARIES

Digitized by the Internet Archive
in 2009 with funding from
Lyrasis Members and Sloan Foundation

http://www.archive.org/details/methodsofteachin01jaco

Ta
J33.

CORRESPONDENCE SCHOOL
FOR RELIGIOUS SCHOOL TEACHERS

Conducted by
The Jewish Chautauqua Society

Methods of Teaching

Primary Grades

Course A

CENTER FOR JUDAIC STUDIES
LIBRARY

BY ELLA JACOBS

PHILADELPHIA, PA.

(All Rights Reserved)

BM
105
J3
1900
v.1

Copyright, 1914
by
The Jewish Chautauqua Society

MANNENBERG RESEARCH INSTITUTE
LIBRARY

TABLE OF CONTENTS

PREFACE

LESSON PAGE

I. Foreword I. 9

II. Foreword II. 21

III. Creation I—Light 35

IV. Creation II—Order 45

V. The Garden of Eden 57

VI. Family Life..... 67

VII. Cain and Abel 75

VIII. Noah I. 83

IX. Noah—God's Promise 95

X. Abraham—Trust in God 105

XI. Abraham and Lot 117

XII. Abraham and Isaac..... 129

XIII. The Sabbath—The Day's Observance 137

XIV. Thanksgiving Day—Thankfulness.....149

XV. Hanukkah I..... 159

XVI. Hanukkah II.....171

XVII. Afterword.....181

INSCRIBED BY
JEWISH CHAUTAUQUA SOCIETY
TO THE MEMORY OF
BERTHA RAYNER FRANK
BALTIMORE, MD.

PREFACE

Many years' experience in the Religious School has convinced me that there is an imperative need for some easy lessons for the youngest children, the beginners, who enter our schools.

The lessons must be simple in ideas as well as words. They must be easy of comprehension and attractive in form.

The aim of the following lessons has been to supply this need by presenting a curriculum for the teacher and the parents of the children in Primary Grade (the first year of a child's life in the Religious School). The effort has been made to give every consideration to the fact that at this period in its life the plastic mind of the child receives some of its deepest and most lasting impressions.

These lessons aim to combine the teaching of the Bible stories with the ethical lessons to be drawn from them. The events are presented in the Biblical order, and they endeavor to build up in the child's mind the elementary, underlying principles of Judaism.

"What to omit" is just as important as "what to teach." Therefore, some of the incidents in the early Bible stories have been omitted, as they are beyond the comprehension of the young child.

Such stories should be included later in the advanced classes, and the omissions thus supplied receive their proper place in a well-rounded curriculum.

This is done in the succeeding courses of the Correspondence School.

Pictures to illustrate the stories; appropriate texts; also verses and songs help to deepen the impression and to hold the interest of the child. These are selected to suit the age and the periods of the child's development.

This book is for the teacher and parent. It should not be placed in the hands of the pupil.

It gives me pleasure to have this opportunity to express my deep sense of gratitude to Rev. Dr. Henry Berkowitz, the Chancellor of the Jewish Chautauqua Society, whose helpful suggestions and kindly criticism have enabled me to present to the public these lessons in their present form.

To Dr. William Rosenau, Dean of the Correspondence School, I am indebted for reading the manuscript and offering many valuable suggestions.

ELLA JACOBS.

Philadelphia, December, 1913.

Forward I

METHODS OF TEACHING PRIMARY GRADES IN JEWISH RELIGIOUS SCHOOLS

FOREWORD I

The work suggested in the following pages is for the teacher's use only. It is not for the pupil.

The children in the primary classes should be from seven to nine years of age. In some religious schools pupils are accepted at a much earlier age. Infant classes are popular with some denominations. If children from four to seven years are admitted they can be taught songs and a few prayers, but experience has shown that to teach Bible stories and to do other religious school work, seven years should be the minimum age.

The class is a primary one and not in any sense a kindergarten. The pupils are older than kindergarten age, and kindergarten material is not used.

In formulating a plan for educating children, whether it be in a secular or religious school, the first point to be considered is their physical welfare.

PHYSICAL EQUIPMENT.

The primary classroom must be comfortable and attractive. The child coming from his home for entrance into a religious school should at once receive pleasant impressions.

Dark, dingy religious school rooms are gradually growing into disfavor; and cheerful, sunny rooms are deemed necessary.

The children should sit upon small, comfortable chairs, not at desks. Chairs allow more freedom of movement than is possible at desks.

There is more individuality in chairs, and they make for a friendly feeling. A little newcomer may have a chair placed near a friend or the teacher, and he will feel less strange.

Chairs admit of change in grouping and of arranging the class to suit the needs and comfort of the pupils.

The classroom should be carpeted to make it more homelike and comfortable.

The walls should be painted and tinted, and should be adorned with a few pretty pictures. "Madam Le Brun and Daughter" is a favorite picture with the children. A picture of Washington, with crossed flags above it, might well be in every primary classroom. Of course, large pictures of Biblical and devotional scenes should adorn the walls. Do not have too many, and change them as you tell the various Bible stories. This increases and retains the children's interest.

A piano is almost a necessity in the primary classroom. Marching to music rests the muscles of a child, and singing is both pleasant and profitable for children.

As the work must be almost entirely oral, for many children cannot read nor write, try to make the lesson as objective as possible.

Besides the large pictures on the walls, have smaller ones mounted to pass around in the class; a

small picture appropriate to the lesson should be given to each child every week.

Bring objects for illustration whenever possible. Use Biblical models, show costumes, or pictures of costumes, of olden times.

A lantern is an ideal object for a classroom. Beautiful slides can be bought or hired, and after the first outlay the expense is slight. These stereopticon lessons are a delight to a teacher and pupil. Beside the use in the classroom, they can be used for celebrations for the whole Religious School. A review lesson can be made wonderfully interesting by having the children, separately or together, tell the story which the picture illustrates.

The Jewish Chautauqua Society rents and sells lanterns and slides for all these purposes.

Bible days are so remote, so far removed from us, that we must try in every possible way to understand and make the children understand the ancient manner of living, the homes (tents or houses), the home life, domestic duties, dressing, cooking, eating, customs, manner of travel, etc. A post-card projector, a lantern with which postal cards, small photographs, pictures and opaque objects can be shown on a screen, is a new and valuable asset in the Religious School.

More pictures than slides are obtainable, and they cost much less than slides. So the lesson can easily be made interesting and instructive.

Use the blackboard for illustrations. The drawing may be crude, but the children love to see the teacher draw, and they are kindly critics of the work.

To supplement the work done with the large pictures, a small picture should be given each child. The

Perry, Wilde, Brown and Tissot pictures can be bought from ½ cent to 1 cent each, and they help wonderfully to stimulate the children's interest. Later on the exact manner of using these pictures will be explained. Pictures are also an economy in saving time. One glance at a picture will convey a better idea than an hour's description of a subject.

Actually looking at a diagram model, map, picture or object makes a deep impression on the mind and fixes facts in the memory much better than do mere words.

In addition to all these concrete illustrations, have little cards with easy verses printed upon them. Read these verses to the children, explain them and have the children memorize them; call them Memory Gems.

THE COLLECTION BOX.

All children like to put money in a collection box. It is advisable to let them contribute part of their own money.

Tell the children that they themselves are not charitable nor self-sacrificing when they ask their parents each week for this money. To be really and truly their gift, they must make some sacrifice. The box may have more pennies than dimes in it, but it is better so. Use the money to send flowers to a sick child, or for a needed charity, etc. Let the children know something about the good they are doing with their weekly contribution.

THE BIRTHDAY BOX.

Have a pretty little box called the Birthday Box. If a pupil will be eight years old during the week, on

the Sunday previous he may bring eight pennies and put them in the box. The idea is that as he receives gifts, he must remember others and give away something himself.

For a child's birthday have a special celebration. Sing some little birthday song. Have a special prayer for the occasion. Give the "Birthday Child" a card, and let him put into the Birthday Box as many pennies as he is years old. Say for him the blessing, Numbers VI., 24, 25, 26, "The Lord bless thee and keep thee. The Lord be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

All of the Religious Festivals—Hanukkah, Purim, Passover, etc.—which occur during the school term, have special lessons arranged for them, and should be taught in a spirit of gladness and reverence. Celebrate the National holidays also, Thanksgiving Day and New Year's Day (1st of January).

THE TEACHER'S PREPARATION.

The teacher, in anticipation of his work, must have in mind a definite lesson to be taught and a definite method of teaching it.

The teacher should provide himself with as many of the suggested pictures and models as possible which have direct bearing on the subject. This will serve to secure the attention of the class—to arouse and to hold their interest. The teacher should stick closely to his subject and try to make the children talk of relevant topics only.

He must read up his topics in the Bible and various other books suggested.

Besides talking to the children, he must draw from them (educate, leading out) all facts and incidents from their lives or the lives of others which have a bearing on the lesson in hand.

"We learn by doing." Children must talk. They must repeat the lesson, recite the Commandments, must answer questions; they must take active part in the work in order to really learn it.

The teacher must go slowly, remembering always that Biblical and religious themes are abstract and much harder for the children to grasp than such studies as geography, arithmetic, etc.

The teacher must encourage and appreciate the young child's effort, and lead him from the "known to the unknown," from the "concrete to the abstract."

THE OBJECT OF THE WORK.

The general object of the work in the Religious School is to develop the heart and soul of the children, to form their characters and awaken their minds to high ideas of God. To attain this end the aims in the primary grades should be to teach the children:

1. Their daily duties to God, to man and themselves.

2. Simple prayers and the habit of worship.

3. Morals and ethics through the lessons of Bible History.

4. The lessons of Judaism through its observances.

5. Train them to become good men and women, conscientious Jews and Jewesses.

METHODS OF DOING THE WORK.

Oral instruction must be largely used in the lowest classes.

The work must be made as objective as possible. Use objects, pictures, models and drawings to elucidate the lessons.

Encourage conversation in which the children take an active part. Didactic work, a monologue by the teacher will soon become uninteresting and irksome to the children.

Sing easy songs, the words of which as well as the ideas the children can understand.

It is very important in all the work with children to be sure that the ideas are simple as well as the words.

The writer once saw a Bible Story Book for children in words of one syllable. On the surface it seemed a good idea, but on examining the book, the ideas were found to be not as easy as the words were short. For instance, Abraham was spoken of as Sarah's "spouse." Not one child in fifty is familiar with the word "spouse," although it is a word of one syllable, whereas the word "husband," a word of two syllables, is within the range of a child's vocabulary.

Again, a child had been taught the story of Abraham's offering Isaac. No pictures had been used, but the teacher thought she had explained the matter thoroughly. Some years later, one of her former pupils confided to the teacher the curious and mortifying fact that she had always thought that Isaac was a goat.

A teacher should explain accurately, teach thoroughly, paraphrase judiciously, review frequently and question carefully; then she may hope for success in her work.

Have a great deal of music. Music is restful and appeals to the children. A child too timid to talk will join in choral singing. All little folks like to march to music. It rests the children's muscles, relieves the tension of sitting still and affords a good opportunity for ventilating the classroom.

If you are teaching an ethical topic, for instance, Obedience, tell Bible stories which illustrate the subject. Draw inferences from little incidents from actual life. Teach the good and positive as far as possible. Let the bad and negative come in as consequences.

For example, if the topic is Obedience, tell of Noah's obedience to God. Tell of Abraham's obedience to God. Contrast Adam's and Eve's disobedience to God and their punishment. Try to have the children tell you some incidents in their own lives which illustrate obedience or disobedience.

A child may be told to come in out of the street quickly. A speeding automobile may come along just as he is in a place of safety, thus avoiding an accident.

A child may be disobedient, he may not wear his overcoat when he is told to do so. A cold, or protracted illness may follow this disobedience as a punishment.

A soldier's obedience to a general is prompt. exact and complete. Appropriate verses to teach for this lesson would be "Honor thy father and

thy mother." "All obedience worth the name must be prompt and ready."

If possible, find some song that contains the sentiment of obedience.

Welcome the children cordially whenever they come to the religious school. Try to make them love their teacher and classmates. Encourage them to talk of their home life, their parents, their friends, their sisters and brothers. Let them tell even of their games and plays. This will give you an insight into their characters. Be careful to bring your talk within the easy comprehension of the children to avoid such errors as those cited above.

For the first week or two, when you are organizing the class and cannot begin your scheduled work, talk of the children's home life. Tell about the love of father and mother for their children and of the children's reciprocal love for their parents. Give to each child a small picture of Madam Le Brun and Daughter (Perry Pictures, No. 477). This illustrates the mother's love. Give out either "A Helping Hand" or "Grace Darling and Her Father," to illustrate the father's love.

It may be well just here to explain how the pictures are used. Give to each child a blank book. Have the pictures taken home and pasted in on one side of the page and a few sentences written on the other side, facing the pictures. If the child cannot write, accept the pasted pictures as his home preparation.

If this work is done regularly it forms a connecting link between the home and school, a very desirable thing in the work.

Praise the children if they do their work well. Show the book to the class and read the sentences or story that the child has written. Try to help the others do their work as well. See that neatness as well as correctness characterizes all of the child's work.

QUESTIONS ON FOREWORD I.

1. (a) Are you teaching in a Religious School? (b) Why have you joined the Correspondence Course?

2. (a) Why is the Primary class not considered a Kindergarten? (b) What is the difference in the work?

3. What is considered a good equipment for a Primary Class Room?

4. What part should Music play in the work? Why? Two reasons.

5. Name three uses of pictures.

6. Of what moral value is the Collection box?

7. In what should a Teacher's Preparation consist? Three facts.

8. State the general object of the work in a Religious School.

9. Tell three aims of the work in order to attain the desired results.

10. Mention two methods which should be used in teaching young children.

Foreword II

FOREWORD II

BOOKS OF REFERENCE FOR TEACHERS OF PRIMARY GRADES

Many of the books used in Christian Sunday Schools contain much excellent material, but it has been deemed inadvisable to quote them here. The teacher may feel at liberty to refer to such books as she desires and use any suggestions which may appear helpful. Be careful and see that these suggestions do not conflict with the specific aims and spirit of the Jewish Schools.

The few books mentioned below are full of suggestions for work. Some contain accounts of the lives of Biblical characters, others methods as well as material for the lessons.

First, last and always, the teacher's greatest help is the Bible. Here are all the stories at first hand.

The wonderful simplicity of the Bible language makes it very readable to young children. Of course, some parts can be and must be omitted. But it is well in such narratives as the Creation, Noah and Joseph to keep closely to the Bible accounts to accustom the children to Biblical language.

It is desirable, as soon as possible, to teach the children to know how to use and read their own Bible.

BOOKS

The Bible.

The Apocrypha.

The Jewish Encyclopædia.

Legends of Patriarchs and Prophets, Rev. Baring Gould.

Concordance.

Bible for Home Reading, by Claude G. Montefiore.

Sabbath Sentiment, by Dr. Henry Berkowitz.

Boys of the Bible, by Lady Magnus.

Festival Studies, by Israel Abrahams.

Legends and Tales, by Isabel E. Cohen.

Jewish Ceremonials, Institutions and Customs, by Dr. William Rosenau.

Prayers for Home and School, by Ella Jacobs.

Teaching and Teachers, by H. Clay Trumbull.

Moral Instruction of Children, by Felix Adler.

Point of Contact in Teaching, by Paterson Dubois.

How to Tell Stories to Children, by Sarah Cone Bryant.

The Jewish Chautauqua Society will furnish all books mentioned above at the regular current prices.

The Brown, Perry, Wilde and Tissot pictures, Hanukkah lamps, etc., can also be procured from the Society.

MUSIC AND SONGS

The music is a difficult problem. It has been found impossible to get the rights to use the music of copyrighted songs, hence only the names of a few songs are given below.

Teach some of the old traditional tunes, such as Pesach Melodies from the Seder Service and the Hanukkah hymn. Use appropriate hymns from the Jewish Hymnals. Be careful to select only simple songs—words and music that can be easily learned. Make the singing a pleasure, not a burden.

Teachers may be able to add to this list from accessible hymnals. The Chautauqua Society finds itself unable to give any more definite information about the songs which are quoted below, and cannot furnish words or music.

Morning prayers: First line, "Father, I thank Thee for the night." "What the Little Things Said. First line, "I'll hie me down to yonder banks." Both from Florence W. Palmer's book, entitled, "One Year of Sunday School Lessons for Young Children."

The Golden Rule—First words, "To do to others, etc." (air Auld Lang Syne), "I thank Thee, Heavenly Father," "For this new morning with its light," "God Is Love." Page 239, Heidelberg Grade, Junior, Part 11.

The matter presented in each of the following topical lessons is sufficient for two or three class lessons.

The facts to be taught are given, and the method of instruction is also suggested.

No attempt is made to restrict the teacher's personality. The very best methods may fail in the hands of a poor teacher, while a bad method will succeed in the hands of a good teacher. The personal element enters so largely as a factor in the classwork. The good teacher is always kind, sympathetic, patient and helpful to her little folks, which is always an important factor in the work.

The lessons have been arranged under three headings: Ethical Topics, Religious Observance and Bible History. These are written out topically, and they may be arranged to suit the class. A good plan is to teach them as far as possible in a chronological order, but regardful of the season of the year.

If you begin with Creation, you will naturally tell that God rested on the Sabbath Day. Then teach the lesson on the Sabbath. Let the Thanksgiving lesson come in on the third or fourth week of November. Teach the Hanukkah lesson at the proper time. The Bible Story lessons may be alternated with those on ethical topics.

All the lessons are arranged to contain some Bible story and allusions to Biblical characters. This method makes the child familiar with the Bible Heroes from many points of view.

Just as an adult derives pleasure from hearing a familiar quotation or listening to the air of familiar music, so it is a great delight to the children to hear an allusion to a familiar personage of the Bible. In this manner the child gets constant review, but with freshness and in a variety of ways as the point of attack is varied for each story.

It is advisable to teach the merest minimum of geography in the Primary Department, as the children are too young for much work of this kind. Have a large map and explain that the scenes of the Bible are not laid in America. Show them Europe, with which name many are at least familiar. Then show Asia and Africa. Later on show them the Red Sea. Get geographical pictures.

Explain that the climate is warm and that the people in the Orient still live and dress differently to those in America. Illustrate with pictures of Eastern manners and customs, easily obtained from old geographies. As some teachers have asked for the exact order for a set of lessons, I have scheduled below what I consider a good arrangment, although the size of the class, the knowledge of the children, conditions under which the work is being done, even the weather, are important factors.

Some classes work more rapidly than others. Small children are absent frequently in stormy weather. All these facts must be taken into account, and the teacher must, therefore, go slowly and have frequent reviews of the lessons.

Below is given, for the help of those teachers who desire it, a set of lessons arranged in the order of the seasons.

From September to January, 15 weeks.

September, two weeks—Organization.

One week teach Opening Prayer (Prayers for Home and School—Ella Jacobs).

All the prayers and commandments, to which reference is made, are from this little book.

Mother's Love—Give out the picture of Madam Le Brun and Daughter (Perry).

Teach an easy hymn. If it is near Succoth teach a hymn that is appropriate. Teach the Fifth Commandment.

Second week—Review Mother's Love; tell of Father's Love also. Give the pictures of "The Helping Hand" or "Grace Darling and Her Father." If you use the latter, tell the story.

Continue the selected hymn or song. Review the Fifth Commandment. In both of these lessons selected, the idea is to make the child feel comfortable and at home with his surroundings. Bring out a spirit of comradeship among the pupils. Let them get acquainted with you and with each other. This is easily accomplished by talking about some familiar topics. If the subject is love of parents and children, the children will tell you, after you have suggested it, many instances of self-sacrifice of parents for their children.

A little device that I have found of much use in my classroom consists of a blue card, five inches square, tied with blue ribbon. On each Sunday that the child is early, he is given a tiny star of gilt paper, which he pastes on the card. The card is kept at home in his room. Once during the term, call for the card to be brought to school. Examine them for neatness and return at the end of the term. When a parents' meeting or an exhibition is held, all of the "star cards" and the lesson books

are brought to the school and hung up around the room, thus making a very pretty exhibition, and the parents can note at a glance the regularity and punctuality of their children.

The lesson is divided as follows:

1. The aim or object of the lesson, i. e., What you wish to teach the child.

2. Point of contact. This is the connecting link between the past lesson and the present one. It is the introduction to the lesson. It should consist of a review of the previous lesson. Then, "proceeding from the known to the unknown," the new facts of the new lesson are approached.

3. Teaching the new lesson. This needs no explanation.

4. Resume or summing up of the important facts in the new lesson.

NAMES OF LESSONS.

1. Foreword I.
2. Foreword II.

Historical:

3. Creation (Light).
4. Creation (Order).
5. Garden of Eden.
6. Family Life.
7. Cain and Abel.

8. Noah I. (Obedience).
9. Noah and the Flood II.
10. Abraham (Obedience).
11. Abraham and Lot (Kindness).
12. Abraham and Isaac.

Festivals:

13. The Sabbath.
14. Thanksgiving Day.
15. Hanukkah I.
16. Hanukkah II.
17. Afterword.

QUESTIONS ON FOREWORD.

1. Explain and illustrate the difference between short words and simple words and ideas.

2. Tell two objects which may be used for connecting links between the home and the school.

3. What should be the teacher's principal reference book? Why?

4. Name some other reference book which you have found helpful in the work. Quote some sentence, page or chapter which has been useful to you in your work.

5. For what does the teacher's personality count in the work?

6. Is personality a matter of birth or training?

7. Into what three parts may a lesson be divided?

8. Should Biblical geography be taught in the Primary Class?

9. Tell how to use the "Picture Book" in connection with the class work.

10. How many pupils do you think should be in the ideal Primary Class?

Creation—Light

Lesson III. CREATION I.—LIGHT.

AIM OF THE LESSON.

To develop the thought of the beginning of all things. To develop through the beauty of creation the sentiment of wonder and reverence for the Creator.

Memory Gem—"And God said, 'Let there be light and there was light.'" Genesis I: 3.

"He spoke and it was done." Psalm XXXIII: 9.

Bible References—Genesis I: 1-5; Psalm XIX: 2; Psalm XXXIII: 6-9; Psalm XC: 1-2; Psalm XXXIII: 8-9.

Books—Moral Instruction of Children, by Felix Adler; pages 111-115.

The Bible for Home Reading, by C. G. Montefiore; pages 552-558, Part I.

Pictures—For each pupil, "Creation," by Tissot. For class use: The Great Trees of California, Niagara Falls, The Races of Men, The Wonders of the World, Icebergs, Earthquake, etc. These pictures are shown to produce feelings of awe, reverence and wonder for the works of God. They can be found in almost any geography.

Song—Morning Song. First line, "Father, we thank Thee for the night."

Consult Florence U. Palmer, "One Year of Sunday School Lessons for Young Children," page 16. (Macmillan Co., New York). Or select any other appropriate Morning Song.

SUGGESTIONS FOR THE TEACHER.

The suggested lessons in the Foreword have been preliminary to all the ethical and Bible lessons.

By this time the teacher has spoken of parental love and the reciprocal love of children for their parents. In the following lessons the thoughts of the children are led up from the love of father and mother to the love of the Parent of all, the Heavenly Father and Creator.

The teacher must read carefully the Bible references given above and any accessible book which discusses the Creation. The doctrine of evolution or any scientific or philosophical discussion is out of place in the Primary Class.

The teacher must feel permeated with the conviction that there is a Divine Power, the Great First Cause, the Masterful, Omnipotent, Omniscient and Omnipresent Creator.

Things could not have come into existence by mere chance. Divine purpose and order are shown in the Creation.

A teacher must know and believe that which he wishes to teach. He must be an example to his pupils. He must not teach by precept only.

What a person thinks, feels, or even says, does not profoundly interest or affect children. It is what a person really does that commands interest and

respect. It is by our actions, not by our words, that we are judged all through life.

In all teaching the ultimate aim must be kept in mind. Let every lesson in some way be made to show the three great classes of duties—duties to God, duties to man, duties to ourselves. It is, therefore, necessary that the teacher should realize that he owes a great duty to his class, collectively, and to each pupil, individually, under his charge. He owes a duty to himself to keep well, strong and cheerful, in order that he may put energy and love into his task.

He owes a duty to God when he accepts the work of training children. The personality of the teacher counts infinitely more than any formal instruction.

A teacher cannot neglect any good influence, physical, mental or moral, which may affect his work. Let him succeed in gaining the love and respect of his class and the teaching becomes delightful work.

Possessed of all these feelings, the teacher is sure to inspire the pupils with the great truths and lessons of religion.

TEACHING THE LESSON.

POINT OF CONTACT.

The teacher must enter easily and naturally into relation with his pupils, and lead up to the lesson by talking to them about experiences familiar to them. Encourage them to speak freely and frankly, and to tell within proper limits of their personal and family life.

The teacher should talk about how the world looks at bedtime. The children will know that it is dark and quiet at night. It is the time for sleep and

rest. What is done when they awake in the morning? The shades are rolled up and the shutters are opened all through the house. Why is this necessary? It is done to admit the light, so that people may be able to see while dressing, reading their prayers, cooking their breakfast and doing their work.

When it is day the sun's light streams in. The children may look out of the window. If it is winter, it may have snowed during the night. Then the ground, roofs and trees are covered with a soft, white mantle. In summer the children can see the trees full of leaves and the gardens full of flowers. Call attention to the ever-moving picture of the clouds in the sky. Every morning the world greets us with some fresh beauty and wonder. God has made the world beautiful so that we may be happy and enjoy it.

PRESENTATION OF THE LESSON.

There was once a time when this beautiful world in which we live was not yet here. It did not exist in its present form. All was disorder.

There were no trees. No carpet of green grass was on the earth. There were no dainty flowers to make it beautiful.

There was no sun to shine by day and no moon or stars to glow by night.

There were no rivers, streams or lakes to run into the seas, and no mighty ocean with its roaring waters.

There were no birds to sing their songs; no fish to glide through the waters, and no beasts to roam through the forests.

There were no people on the earth; no men, women or children.

There was no light. All was darkness.

"The earth was without form and void, and darkness was upon the face of the deep." (Genesis I: 2.) But God was there.

He has always existed, just as He is now and will be at all times everywhere. The Bible says, "And the spirit of God was hovering upon the face of the waters." Then God determined to make the world. A darkness deep and dense was over the world. God turned the whole chaos into light, beauty and order.

The first thing God created was *light.*

In order to bring home to the children's minds exactly what is meant by making a thing, illustrate by some familiar example. Ask them how the maid or mother makes a cake. Ask what materials are used. Ask what is done after the ingredients—flour, sugar, butter and eggs—are mixed. Tell how the dough is put into the oven and baked, and how the cake is finished and made.

In the same manner ask how a man would make a box, or build a boat, or construct an engine. To build a box he would take pieces of wood, nails and screws. All of these things require other materials or things with which to make them. God did not work in this manner. "God said, Let there be light, and there was light." "He spoke, and it came into being." (Psalm XXXIII: 9.)

The teacher must here dwell on the power of God which commands our wonder and reverence. He must tell of our dependence upon God and of His great kindness to us.

Show the pictures of Niagara Falls, of the Great Trees of California and some other objects that will

make apparent God's great power in His wonderful Creation. Refer to the daily wonder of sunrise and sunset. Return again to the wonderful gift of light. Light always makes us feel bright and happy. On all festivals, on birthdays, at parties and weddings, we have light. On the Sabbath and Holidays we have a great deal of light. Light lends joy to these occasions.

In sickness we do not have so much light. The patient is in a dark room. Darkness suggests sickness and sorrow. Plants cannot live in darkness. People cannot live in darkness. A child who has been ill and in the house, indoors, looks pale. They all need sunlight in order to thrive and live.

Every day we see the light. We never tire of it. So every day, without fail, light should make us think of God, of His power in making this wonderful world, and of His goodness in making it full of so much beauty. Then our hearts will be full of that feeling of wonder which we call reverence and which impels us to praise our Maker.

The teacher should not only speak of reverence. He must try to inspire it in the hearts of the children. His own enthusiasm and sense of awe will be sure to become contagious and will impart themselves to his hearers.

When our hearts overflow with love for God we often feel like singing. Our hymns and songs are often the most earnest and beautiful prayers to God.

The teacher at this point can very appropriately lead in a song. Teach the words of the song to the children and then let the children sing it. Teach the words of one stanza only at a time. When the

children understand and know the words, teach the air.

The purpose of the song in the lesson is to kindle and stimulate sentiment. It will relieve the tension of both children and teacher. The pupils should stand while singing. It rests them to rise and be active after sitting still for a time. It allows every one, even the most timid, to take part in the exercises. If possible, have the words written on the blackboard. If a board cannot be procured, use black muslin and write on it with white chalk.

After the singing, proceed with the lesson by explaining the respect we have for the knowledge of learned men. Mention the ministers or rabbis, doctors, judges, lawyers and teachers. Indicate how much respect or reverence we should have for the wisdom of God. God knows more than all the wise men. He is also more powerful than a giant. Contrast the comparatively feeble power of a strong man with the boundless power of God.

For a concrete illustration, ask how many pounds the children think a strong man could lift. Could he fell a tree or pull down a house? "The voice of the Lord is upon the waters." "The God of glory thundereth." "The Lord shivereth the cedars of Lebanon." (Psalm XXIX.)

Talk of God's power. In an electric storm great buildings have burned and fallen. An earthquake has destroyed an entire city in a few minutes. A flood has swept away a whole town. (Mention concrete examples.)

Read Psalms CXXXVI, 5-9; CXLV, 6. "And of the might of Thy terrible acts shall men converse."

Get from the children examples of a similar nature about which they may have heard.

The enormous size of this world which God has made inspires awe. Tell some of the many kinds of trees, plants, flowers, fish, animals, birds and the various races of men. Speak of the mountains, icebergs, geysers or boiling springs. All these are the works of God. Have the children tell the names of wild animals, birds, fruits, etc. Here emphasize the infinite variety of forms and colors in the world.

Read to the class Genesis I, 4-5. "And God saw the light that it was good and God divided between the light and the darkness." What did God call the light? What did He call the darkness? Explain to the children that darkness is not a thing or substance but merely the absence of light, a shadow.

Children should be told not to be afraid of darkness. God puts His curtain over the world that we may rest and sleep. When it is dark here, with us, the sun is still shining in another part of the world. Light a candle. Then shield it, to show that taking away light makes darkness. Draw down the curtain to illustrate night and day.

RESUMÉ

The world was dark and full of confusion. God created light in the beginning. It was the first thing in the creation of the world.

Light must always come first. Nothing can be done in darkness and confusion. We must have reverence for God's power. The feeling of God's omnipotence is the beginning of all religion.

A child first entering a Synagogue feels awe-inspired. So must he be made to feel awe in thinking of God's wonderful works. The world is God's great Sanctuary.

QUESTIONS

1. What is the aim and purpose of this lesson?

2. What feelings should the story of the Creation arouse in the child?

3. What has more effect on the child, precept or example?

4. Which are of greater value, words or deed? Why?

5. Name three classes or kinds of duties. Which is the most important?

6. Explain what is meant by the "Point of Contact" in a lesson.

7. Give an illustration by which you would try to help the child appreciate the omnipotence of God.

8. Cite three instances which would help to illustrate the power of God as compared with the power of man.

9. Quote one "Memory Gem" which would be appropriate to this lesson.

10. Have you any suggestion to offer in reference to this lesson? Have you taught it to a class?

Creation II

Lesson IV. CREATION II.—ORDER

AIM OF THE LESSON

To develop the thought of the creation of the world, not as the work of special days, but as good work, done in an orderly and systematic manner.

Memory Gem—"And God saw that it was good." Genesis I : 10.

"By the word of the Lord were the Heavens made." Psalm XXXIII : 6.

Bible References—Genesis I: 6-31; II: 1-22; VIII: 22.

Books—Moral Instruction of Children, by Felix Adler; pages 111-115.

The Bible for Home Reading, by Claude G. Montefiore; pages 552-562.

Objects—Seeds, nuts, flowers, plants.

Pictures—Various animals, trees, flowers, races of men. Give to the children the picture, "The Creation of Animals."

Song—Continue "Father, We Thank Thee." (See Lesson III.) "One Year of Sunday School Lessons for Young Children," page 16, by Florence U. Palmer.

SUGGESTIONS TO TEACHERS

"Order is Heaven's first law." The teacher cannot impress upon the children too strongly the necessity for order in all work.

In the physical world there must be order. God has set the example. The regular rotation of the earth on its axis gives us the order of day and night.

Note—The paragraphs below are for the teacher only, and, as they stand, the facts are not to be mentioned to the children.

The regular revolution of the earth around the sun gives us the never failing order of months, seasons and years. Never has summer come immediately after winter, or autumn failed to come in due order after summer.

In planning and carrying on intellectual tasks we must take the simple first, then the complex. A child cannot learn multiplication till he knows addition. An adult cannot conjugate Greek verbs before he studies the simpler forms of the language.

In teaching this lesson, lay all the stress on the *Order.* It is unnecessary, at this stage, to dilate on the special days of creation. It would develop many useless discussions and questions as to length of days, time, etc., which would be out of place with little children.

Genesis II: 15. "And the Lord God took the man and put him in the garden of Eden to till it and to keep it." Later on we read that "God gave man dominion over the beasts of the fields and birds of the air." He commanded Adam to name all the ani-

mals. Speak of man's power over all the lower animals. Even the savage beasts are tamed by man because man was made by God to be their ruler.

Here again we see the idea of order running through the plan of God's great work. If the animals had no names we could not think of them or divide them into classes and orderly groups. We would have only vague chaotic knowledge. A name at once gives distinction, classification and order.

The Garden of Eden would have been in confusion if weeds had been allowed to grow up. Disorder does not characterize God's plan. Hence He made Adam "to till it and to keep it." Genesis II: 15.

Another point which should be brought out strongly is the idea of *work*. To some people a life of idleness seems ideal. It is often said that if Adam and Eve had not disobeyed God we, their descendants, should not have had to work. This is an erroneous idea. Work is a blessing, not a curse. Fruitless work is a curse, e. g., to "labor in the sweat of the brow" without result.

In the very beginning God made Adam to keep the Garden. He was not to live in idleness in it and for pleasure only, but was to help carry out God's orderly plans.

This thought is continued in the next lesson.

TEACHING THE LESSON: POINT OF CONTACT.

Ask the children to recall the first lesson, about the Creation or the beginning of the world. What

did God make first? Light. Now there was light in the world, but little else. The land and the water were not yet separated. Everything was in confusion.

Suppose the child's playroom were in disorder, what would his mother demand of him? She would say, "Put your things in order!" The child would separate his games from his books, gather up his blocks and put them all in order. His mother would say to him, "That is good."

Get from the children the orderly plan of a day's work. Dressing would come first; then the morning prayer; next breakfast; then, perhaps, going to school. Even in dressing there is a routine of order. In eating a meal there is a proper order observed, from breaking the bread to serving the dessert and saying "The Grace."

Apply these homely observations on order to the orderly succession of day and night. Apply them also to the invariable order of the seasons—spring, summer, autumn, winter.

Later on, in the time of Noah, God promised, "All the while the earth remaineth seed-time and harvest; and cold and heat; and summer and winter; and day and night shall not cease." (Genesis VIII: 22.) This shows the continued order in the whole universe.

PRESENTATION OF THE LESSON

God separated the land from the water and divided these from the heavens above us. He made all the waters gather into one place. "And God called all the dry land earth, and the gathering together of

the waters He called the seas." "And God saw that it was good."

Explain the Biblical words and the facts to the class, and by questioning let them tell you the names of some of the various bodies of land and water to illustrate the point.

The earth or ground was made, but as yet nothing was upon it. It was barren. God then made the tender, verdant grass, the lovely flowers, the branching trees; and so the world began to look very beautiful. In each plant God put a tiny seed, and from that seed comes forth the life of a new plant. Show some fruit with the seed within, some sprouting seeds, some nuts, acorns, some fruits and flowers with the seeds in them. Indicate that the most wonderful provision is thus made by the Creator for the continuous order of nature, in that each object of Creation has in it "the seed after its own kind" to reproduce it. The children will be interested in naming various trees, nuts, plants and flowers—all works of God.

"And God saw that it was good." We read this phrase frequently in the Bible narrative of the creation. God was pleased with His work. He was pleased, not in a selfish way, but for the purpose for which He designed it. He made it good for all the creatures who were afterwards to inhabit the world.

Explain the orderly creation. God had not made any animals as yet. Why? Because the world was not ready for them. The animals could not have lived without heat, warmth and food. So God made each thing in its proper place and at the proper time.

"And God made two great lights—the greater light to rule the day, and the lesser light to rule the night, and the stars." (Genesis I: 16.)

Which is the greater light? The sun. Which is the lesser light? The moon. The sun gives us heat as well as light. Explain how necessary the sun is to plants, the lower animals and to man. A plant grown in heat with no light on it will be almost white. Perhaps the children have seen sprouting potatoes which are white when first taken from the cellar. But put the plant in the light, and its leaves will soon turn green. Light without heat would not be healthy for animals or plants.

"And God saw that it was good." Emphasize the goodness of each special work of God.

Then God made the fish that swim in the water and the birds that fly in the air. Let the children name some birds and fishes.

Try in every way to let the children take an active part in the lesson by allowing them to ask and answer pertinent questions.

Then God created the cattle, the creeping things and the beasts. Ask the children to name some of these.

The teacher may show some pictures of animals and let the children name various domestic and wild animals.

Make clear to the children the beauty of the world with everything in it. Speak of the oceans, rivers and lakes; of the mountains, hills and valleys; of the birds, fishes and animals; of the sun, moon and stars.

The birds sang songs of joy, as if to thank their Maker, the Heavenly Father. The lambs frisked and played on the hills. The pretty fish darted hither and thither in the waters. All creation seemed joyous. It

was, indeed, a beautiful, orderly world. All things which are good were in it.

But there was no one to enjoy all the beauties of the world.

Ask the children how they feel when they have a new book or toy and what they want to do. They want to show it to some one and to share their pleasure with others. We cannot enjoy anything alone.

So God felt that He must make man—a higher, better, nobler creation than any He had made. This first man's name was Adam. God put him into the beautiful Garden of Eden. "And the Lord God took the man and put him into the Garden of Eden to till and to keep it." (Genesis II: 15.) Now, although Adam could gather quantities of flowers and eat all kinds of fruit, he soon grew tired of them. He had no companion to share his pleasures. True, he could talk to the animals, but they could not talk to him. Therefore Adam grew very lonely.

God said, "It is not good that man should be alone; I will make him help suitable for him." So one day, when Adam was asleep, God made Eve. When Adam awoke he was very happy and delighted to find the beautiful woman. He loved her very much, and she became his wife.

Continue the song, "Father, we Thank Thee." (See Lesson III.)

Describe the life of Adam and Eve in the Garden of Eden. God was their loving, kind and watchful Father. Adam named all the animals. They were his companions—his and Eve's. The two lived as children without care, among the fruits and flowers, trees and birds and beasts.

RESUMÉ

Review the natural order of each act of creation. The lowest creatures were made first. Then, in ascending order, every other creature was made. All these works were good, each for its own purpose.

All of us have work to do in this world. We must do it in an orderly manner. Whether our tasks be small or great, we must do them in the very best manner. When each night comes—or when the great night comes and all our work is finished—we can then review our work and feel that it has been good. It is well to pray to God to help us with our work. We should ask God that He may look with favor upon all our actions. As in the days of the Creation, he approved of His work, so may He approve of our work. Thus shall we be happy in feeling that "God saw the work, and it was good."

QUESTIONS

1. In what respect does this second lesson on Creation differ from the first lesson on Creation?

2. Why is Order so important in the world? Why is a name important?

3. Why was the sun created before animals were made?

4. Is the idea that if Adam and Eve had not sinned we should not have had to work a good theory, to your mind?

5. Shall we consider work a blessing or a curse?

6. Did Adam lead a life of idleness in the Garden of Eden? Give a Bible quotation in support of your reply.

7. Why was man created last of all?

8. "And God saw that it was good." Explain the meaning of these words, which occur so often in the account of the Creation.

9. In the scheme of Creation what relation does man hold to the other animals?

10. Show how the orderly succession of events as presented in the story of Creation was essential.

The Garden of Eden

Lesson V. THE GARDEN OF EDEN

SPECIAL TOPIC—CONTRAST OF OBEDIENCE AND DISOBEDIENCE.

AIM OF THE LESSON.

To show the happiness of obedience, contrasted with the unhappiness of disobedience.

Memory Gem—"In every place are the eyes of the Lord, looking on the bad and the good." Proverbs XV: 3.

Bible References—Genesis I: 26; II: 8-9, 15-25.

Books—Moral Instruction of Children, by Felix Adler; pages 111-114.

The Bible for Home Reading, by C. G. Montefiore; pages 562-569.

Objects—Plants.

Pictures—Various pictures of parks and gardens. Give to the children the picture, "Expulsion of Adam and Eve From Garden of Eden." (Wilde Pictures, 246.) Note to teacher—Cut off top, which shows a picture of the Deity.

Song—"Autumn Song." Children's Praise, No. 2, page 58. (Tullar, Meredith & Co., New York.)

POINT OF CONTACT.

Ask the children if they have ever been to a park or large garden. What did they see growing there?

Let them tell you the names of flowers, trees and fruits they saw growing or which they know about. Let each child mention one. Ask if they have ever been to a menagerie or zoological garden and seen the animals, fishes and birds. Let them tell the names of some of these. This will promote greater interest in the lesson to follow.

TEACHING THE LESSON.

Continue the history of Adam. God put him into the lovely Garden of Eden. Describe the beauty of the Garden, with its bright flowers, its delicious fruits, its tall, green trees and the soft ferns and mosses. Overhead the birds were singing sweet songs to the great God, the Heavenly Father, who made them. Luscious fruits grew there. Perhaps all kinds of grapes, figs, apples and oranges. The Garden may have had roses, lilies, violets and other kinds of flowers.

Besides the birds, flowers and fruits, there were many animals, such as lions, bears, dogs, etc.; but the animals that are wild now were tame then. God made them all fear men as their master. "He gave him dominion over the fishes of the sea and over the fowl of the air."

Read Genesis II: 19-20.

Adam was so lonely that God made him fall into a deep sleep. When he awoke he saw a lovely woman God had made for him. God made Eve as his companion. She was very beautiful. Adam loved her; she became his wife, and they were very happy. Together they went through the Garden admiring its beauties, singing and thanking God for all His beautiful gifts.

Adam named all the animals in the Garden of Eden. (Genesis II: 19-20.)

Teach Song—Autumn Song, 3d stanza.

Perhaps all the flowers mentioned were found in the Garden of Eden. Speak of the great happiness of Adam and Eve. They played like children. They made garlands of flowers to deck each other. When they were hungry, they could gather some of the delicious fruits to eat. When they were thirsty, they could go down to the cool stream and take a drink. They would bathe in the waters.

Read Felix Adler's "Moral Instruction of Children," pages 111-114.

There were no houses or stores. All of their wants were supplied from the Garden.

Endeavor to make the children, as far as possible, feel how utterly simple were the lives of Adam and Eve. How different from the complex life we now lead. Adam and Eve did not lead an entirely idle life. The Bible tells us that God told Adam to take care of the Garden.

When Adam and Eve were tired and sleepy they would rest and sleep in some shady nook. Explain that in a warm country this was quite practical. Perhaps some child has taken a nap on the sand at the seashore or in a field in the country. At this time in the world's history there were no houses—not even tents, no furniture and other familiar household articles.

At night, when Adam and Eve walked in the Garden and saw the stars shining brightly in the sky, they knew that God, their Heavenly Father, was near them and watching over them.

While they were good and obedient, they were happy. But, alas! One sad day they disobeyed God, and all in their lives was changed.

(Read Genesis II: 16-17.) God had said to them, "Of every tree of the Garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it." Eve became dissatisfied, and a voice tempted her to disobey God. One day, when she was alone and away from Adam, she looked at the forbidden fruit, which appeared to her unusually tempting. She could not control her desire to taste it. Then she forgot God's command. She yielded to the temptation, picked it; it felt soft, it smelled sweet, so she bit into it and ate it.

Read Genesis III: 1-6 to the children.

When Eve realized what she had done, she was very sorry. People are often sorry after they have done wrong. Then it is too late to undo it.

Cite some familiar instances in a child's life. For example, a child has been sick. He is told what not to eat. He is tempted. He "forgets." He is sorry when it is too late. And perhaps he is made ill by overindulgence in sweets.

When Eve had disobeyed God, by eating the forbidden fruit, she was sorry and frightened. She already had given some to Adam, and he also had eaten of it.

At night, when God called Adam and Eve, they were ashamed, because they had done wrong. Then they tried to hide from God. (Genesis III: 8-9, 12-13.)

Explain the impossibility of hiding physically, or of hiding any action, or even thought, from the all-

seeing and all-knowing God. God knew, of course, that Adam had disobeyed Him. Adam was cowardly in blaming Eve. Eve, in turn, blamed the serpent, a creeping beast, who, she said, had persuaded her to eat. "In every place are the eyes of the Lord, looking on the bad and the good." (Proverbs XV: 3.)

Touch lightly on the serpent in the story, because the personification of temptation is too abstract an idea for children to comprehend. But all have heard, almost felt, the still, small voice of conscience speaking to them, urging them to do the right and to shun the evil.

It would be well to suggest that in olden times, in the days when people believed in giants and fairies, they thought that all the animals could talk. Eve said a serpent talked to her, and promised her that she would grow wise and live forever, if she disobeyed God and ate the forbidden fruit.

Each one of us is responsible for his own actions. We must learn to be strong, and to say "No," bravely and emphatically, when we are tempted to do wrong. But if we do err, we must shoulder our own errors and not try to cast the blame on others, although they may be guilty also.

God was sorry that Adam and Eve had disobeyed Him, but He had to punish them. In a like manner, a parent feels compelled to punish a naughty child, hoping thus to teach him to be good in the future.

Enlarge on this point and illustrate with simple examples.

God sent Adam and Eve out of the Garden of Eden. (Genesis III: 22-24.) He sent them away

from their lovely, happy home. What was once a bright and beautiful garden became gloomy and ugly; overgrown with thorns and thistles, with weeds and poisonous vines.

Show how any pleasure is turned to pain by disobedience, and how punishment is sure to follow sooner or later.

RESUME.

The beautiful Garden of Eden was made for the good of Adam and Eve.

They were happy in it while they were obedient. Hardship, sorrow and suffering followed, as the immediate results of their disobedience of God's command.

Punishment always follows wrong-doing. It may may not be immediate and external, but we, nevertheless, feel unhappy; and at last our sin is found out, and punishment comes to us sooner or later.

We should try to avoid temptation; and yet, when it does come, we should be strong, resist it and overcome it.

QUESTIONS.

1. Tell briefly how you would describe the Garden of Eden to a Primary Class.

2. If a child should ask you, "Why some of the animals in the Garden of Eden did not eat Adam and Eve?" what would you reply?

3. (a) When were Adam and Eve happy in the Garden? (b) What destroyed their happiness?

4. After they had disobeyed God, why did they want to hide? Is there any parallel for this in a child's conduct when he does wrong?

5. What is sure to follow disobedience to God or parents?

6. Why does a parent punish a disobedient child?

7. When temptation comes to us, what must we try to do?

8. Was it right of Adam to blame Eve for his disobedience?

9. Can you give any instance from your own observation where punishment for some wrong-doing did not follow immediately, but remotely?

10. Tell, briefly, how man differs from the lower animals.

Family Life

Lesson VI. FAMILY LIFE

SPECIAL TOPIC—THE FIRST FAMILY

AIM OF THE LESSON

To teach of Adam and Eve and their children as the first family, and to develop the feeling of love and reverence for parents.

Memory Gem—"Honor thy father and thy mother." Fifth commandment. "Children, obey your parents in all things."

Bible References—Genesis II: 22-24.

Books—Monroe, Advanced Second Reader; poem, "Which loved best." Poem by Jay Allison. (See end of lesson.)

Pictures—"Mother and Child" (Le Brun); "Helping Hand" or "Grace Darling and Her Father."

"Family of Lions" (Landseer).

"Father and Son."

Song—"A Morning Thanksgiving." "Holiday Songs" by Emilie Poulson, page 73.

"For mother's love and father's care
For brothers strong and sisters fair,
For love at home, and school each day,
For guidance lest we go astray
Father in heaven, we thank Thee."

POINT OF CONTACT

Ask about the home life of the children. Have them tell you about their parents—their father, mother, sisters and brothers. Explain the foundation of the family, all bound by one name. As the father is the head of the family, his surname is used by all the others. In Bible times there were no surnames, because the people were so few at first. Later, in order to distinguish children, one child would be called Isaac, son of Abram, and similarly, another Solomon, son of David. Thus many of the surnames like Abramson and Davidson came into use.

Home life in Bible days was not like it is now. Now there is one wife. In Bible days men had more than one wife. Illustrate by Abraham, Jacob, etc. Now a family makes its home in a house. In olden times the people lived in tents, and roamed around as it suited them.

Inquire whether the children have any pet animals. The cat and the kittens form a separate family. The dog and the pups are another. The lioness and her cubs are still another. And so on. Talk about the care of the bird for her nestlings; of the hen for her chicks, and the cat for her kittens. The mother of these baby animals will protect them, often sacrificing her life for her young ones. (There are many pictures of families of animals which might be shown here.)

PRESENTATION—TEACHING THE LESSON

Tell the children of the very first family—Adam and Eve. After Adam and Eve had disobeyed God, God sent them out of the Garden of

Eden. They were very unhappy at first. But God gave them some great joys in their lives. A little son was born to them. They called him Cain. And when his little brother came he was called Abel.

Speak of the care of parents for their children. Point out how intense is the affection of parents for them. Parents will make any sacrifice for the sake of their children.

Perhaps the children will remember some time when they have been ill, and how their mother and father have nursed them day and night. The mother works at home for the comforts of the family. The father works very hard all day to provide for the wants of his family. Get from the children the facts that the mother cooks, sews, etc. Let the children tell that the father usually goes out and earns money.

Tell anecdotes of animals which show the maternal instinct. A hen will cluck to her brood and gather them close to her wing at the approach of any danger.

While the mother bird is sitting on her eggs in the nest the father bird will feed her. When the little birds are hatched he brings food for all.

But children are more than the dumb animals. God has given them a heart, and with it a sense of appreciation. Indicate how children shall in turn treat their parents. Speak of love, honor and respect for parents. Talk about conscience and explain why man, having intellect, heart and soul is higher than the beast.

Love for parents seems a natural thing in children. However, impress the necessity of not

only saying we love parents, but also of proving it by deeds and actions.

Here read the poem, "Which loved best." The moral is self-evident. The child not only says she loved her mother but also was willing to help prove that love by deeds. Tell some other ways in which children can help their parents.

Children must obey their parents because the father and mother are older and wiser and more experienced. Parents know what is good for children.

Children should honor and respect their parents and be grateful for their kindness and care.

The Rabbis have said that a child should never sit in its parents' place, arouse them from sleep, or interrupt their conversation. Never should they contradict their parents' word.

Teach the song. Repeat again the meaning of "mother's love" and "father's care."

We read in the Bible, "And God created man in His image." Genesis I: 27.

We have spoken of our earthly parents. Now, who is the Father of All? God. We call Him our Heavenly Father. He takes care of all of us, young and old, rich and poor. All of us are His children. He cares for His children all over the world.

He cares also for the birds, the fishes, the animals. We must never be cruel to them. Illustrate by familiar examples.

We have spoken of our own family. Besides this we belong to another and larger family, the Jewish people. We are called "The Children of Israel." All Israelites belong to this great family. Jews all over the world are brethren.

RESUMÉ

All of us belong to one family, i. e., father, mother, brothers, sisters. We belong also to the larger family—the "Children of Israel." And then, all boys and girls as well as all men and women are alike God's children, and belong to the "human family."

Also animals have families.

Children must love their parents, in return for the deep love of parents for their children.

Above and over all the world is God our Heavenly Father, to Whom we owe our very life, and to Whom love, honor and reverence are due.

WHICH LOVED BEST

Jay Allison

From Monroe's Advanced Reader. (Printed by special permission of the American Book Company, New York.)

"I love you, mother," said little John;
Then forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving her wood and water to bring.

"I love you, mother," said rosy Nell;
"I love you better than tongue can tell."
Then teased and fretted half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
"Today I'll help you all I can.
How glad I am that school doesn't keep."
So she rocked the babe till it fell asleep.

Then stepping softly she fetched the broom,
And swept the floor, and tidied the room,
Busy and happy the whole day long,
Singing ever a merry song.
"I love you, mother," again they said;
Three little children going to bed.
How do you think the mother guessed
Which of them really loved her best?

QUESTIONS

1. (a) When a parent punishes a child what motives should prompt the act? (b) What must he try to show the child?

2. What important lesson for our guidance is conveyed in the example of God's punishment of Adam and Eve?

3. Under ordinary circumstances should their be any difference in the affection and obedience due by a child to its father or mother? Reason for your answer.

4. Tell some fact which proves parental affection in lower animals.

5. Why should children obey parents and teachers?

6. Who is to be obeyed above all others? Why?

7. To what great families do all of us belong?

8. What lesson is taught in the poem, "Which loved best?"

9. Which child showed her love for her mother? How did she show it?

10. Do you think that God cares for His dumb creatures? Prove your statement.

Cain and Abel

Lesson VII. CAIN AND ABEL

AIM OF THE LESSON.

To teach the evils of anger and jealousy.

Memory Gem—"A soft answer turneth away wrath, but grievous words stir up anger." Proverbs XV: 1.

Bible References—Genesis IV: 1-16.

Books—"The Moral Instruction of Children," by Felix Adler. "Bible for Home Reading," by C. G. Montefiore, pages 569-571.

Pictures—For class use, an Altar showing how sacrifices were offered. Give to each pupil the picture of "The Sacrifice of Cain and Abel." Wilde. Cut off the top which shows a picture of the Deity.

Song—"The Golden Rule." Air, "Auld Lang Syne." "Merry Songs and Games," by Clara B. Hubbard, page 16.

TEACHING THE LESSON.

POINT OF CONTACT

Two boys were once playing together in the woods. One called out, and his own voice in echo came back to him. "Don't mock me!" he cried to his companion. "Mock me," were the words which he heard. This made him angry. "Stop!" he shouted. "Stop!" he heard in reply. He rushed to his friend and struck him a blow. The friend, who

was surprised, tried to explain that it was an echo they heard, but the boy would not listen to him. Then the friend grew angry and the two boys, who were really fond of each other, had a serious fight. Today we are to learn of two brothers who also quarreled and whose quarrel caused great trouble.

PRESENTATION OF THE LESSON.

Adam and Eve had two sons, Cain and Abel. These brothers were very different in appearance and sharacter.

Picture Cain as surly, discontented and jealous of Abel. Abel was a happy, generous lad and tried to be kind to Cain. Perhaps he was a bit boastful, as successful people often are.

When they grew older Cain became a farmer. He tilled the ground. It is very likely that he complained of the stones and weeds, which greatly interfered with his crops. He rose early, and worked from dawn to sunset. He nad to fight against too much heat, and too much or too little rain.

Abel was a shepherd. He took care of the sheep. He was very gentle to all of the little lambs in his flock. He would give them the best food and he never forgot to water them. Abel never complained, although he often had to go miles to find food and drink for his flocks. He also had to stay out all day with his sheep. But he bore all of his troubles uncomplainingly.

One day Cain and Abel made an offering to God. (Show picture of the sacrifice and describe method of sacrifices in Bible times).

Abel knew that God had given him all of his flock. He had sent them food and drink. He had made them grow large and strong. Therefore Abel thought he would give to God the best lamb in all his flocks as a thank offering to show the gratitude in his heart.

God was pleased with Abel's offering.

Explain that we like a generous gift, given willingly.

When a person presents a thing grudgingly, we take no pleasure in it. We do not care to accept it.

Take concrete illustrations from the lives of the children. How do they act when they are asked to share candy and cake with their companions?

Children are apt to give away their old and worthless toys. This is not real generosity. To give away old, useless things is not generous.

Cain made his offering to God in a grudging manner. He did not give the best of his produce and what he gave he offered unwillingly. Therefore God was not pleased with Cain's offering. (Genesis IV: 5-7.)

Then Cain grew angry with Abel and was jealous of him. Perhaps Abel tried to reason with Cain and to explain to him the difference in the spirit of the two sacrifices. Quote Memory Gem: "A soft answer turneth away wrath, but grievous words stir up anger."

But Cain became very angry, lost control of himself, and struck Abel. He probably meant only to hurt him. But when we lose our temper, and give

vent to passion in words or deeds, we cannot tell what bad effects may happen.

When Cain saw Abel lying so still and found that Abel did not move, Cain realized that he had killed his brother. Cain was full of sorrow and terror.

God spoke to Cain and said, "Where is Abel, thy brother?" and Cain replied, "I know not. Am I my brother's keeper?" (Genesis IV: 9).

Explain to the class that we are not placed on this earth for our own individual happiness. We are dependent on one another. We should treat others with kindness and gentleness. Each one should truly try to be his "brother's keeper."

God said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground, etc." Genesis IV: 10-15.

And when God spoke to Cain and told him of his punishment, Cain replied, "My punishment is greater than I can bear, etc." Genesis IV: 10-14.

Cain was afraid that any one finding him would kill him. But God in His mercy said He would protect Cain.

So Cain was terribly punished. He roamed from place to place with no fixed home.

"And the Lord set a sign on Cain, lest any one finding him should kill him." (Genesis IV: 15-16). This shows that God had no desire for revenge, but wished to spare Cain's life. God hoped that Cain would live and repent of his misdeed.

The sign on Cain may be explained as follows:

Sin, suffering and sorrow always leave their marks on a person's face, heart and mind. A murderer cannot help having an unhappy, bad face.

Song, "The Golden Rule."

RESUMÉ.

All great quarrels begin in little ones.

At first Cain and Abel probably quarreled over trifles, until it became a fixed habit with the discontented Cain to be jealous and quarrelsome. Losing his temper he struck at Abel.

Finally, the great catastrophe or accident occurred—the murder of his brother.

A thing once done cannot be wholly undone.

Cain lived a life of sadness, bitterness, remorse and fear, as the result of his evil deed.

By learning to speak gently and kindly we can sometimes prevent guilt, sorrow and suffering.

By remembering and practicing the Golden Rule, we will be good and kind to others and avoid hurting them in any way.

QUESTIONS.

1. Contrast the characters of Cain and Abel. Indicate some lessons to be drawn from them.

2. Why was God not pleased with Cain's offering?

3. How can you encourage generosity in children?

4. Why is it so very necessary to teach children to control their temper?

5. What crime did Cain's temper lead him to commit?

6. Do you think Cain willfully murdered Abel? Reason for your answer.

7. What was Cain's reply when God asked, "Where is Abel, thy brother?" Why was his answer incorrect and untruthful?

8. What do you suppose was the real sign put on Cain? Why was a sign put upon him?

9. How did Cain feel about this punishment?

10. How can you warn children against the evil effects of jealousy?

Noah I

Lesson VIII. NOAH I

SPECIAL TOPIC—BUILDING THE ARK

AIM OF THE LESSON

To teach the necessity of Man's obedience to God.

Memory Gem—"Fear God and keep His commandments, for this is the whole duty of man." Ecclesiastes XII: 13.

"Behold, to obey is better than sacrifice." I Samuel XV: 22.

Bible References—Genesis V: 28-32. Chapters VI-IX.

Books—"The Bible for Home Reading," by C. G. Montefiore, pages 272-282.

Models—Pictures of an Altar. The Ark on Mt. Ararat. Building of the Ark.

Song—The Rainbow Song. Words are given later in the lesson.

POINT OF CONTACT

In the story of Adam and Eve we learned that they were both happy as long as they obeyed God. We learned also that when they disobeyed Him, Adam and Eve were punished and were unhappy.

Punishment always follows disobedience. Sometimes it comes quickly, as in the case of Adam and Eve, and, sometimes it comes more remotely.

The children may know some illustrations of immediate punishment. A child is told not to touch a hot stove. If he puts his hand on it he is instantly burned.

A boy who is told to wear his overcoat on a very cold day and fails to do so, may catch cold in a few hours.

A child may be told frequently not to read by a poor light. He may disobey again and again. In later years he may suffer severely with his eyes or even lose his sight as a result of his persistent disobedience. Punishment is sure to follow sooner or later.

PRESENTATION OF THE LESSON

Years after Adam and Eve had lived the people in the world grew to be very wicked. Many of them followed in Cain's footsteps. They had violent tempers which they did not learn how to control. Murders were committed. All sorts of evil deeds were done.

Read—"And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually," etc. Genesis VI: 5-7.

The children should be made to understand that the people must have been very bad indeed if the Heavenly Father repented, or was sorry, He had made the world.

It would seem that the punishment of Adam and Eve should have made the people who lived after them better. Their punishment did not, however, have this effect.

God therefore resolved to destroy all the people; all the animals, all the birds, and all the plants—in fact, everything that God had made in the world.

When a child is bad the thoughtful parents try to remember the good qualities the child has.

God knew that some people in the world were good. One of these was Noah. He rememebred Noah, who, as the Bible tells us, was "just and perfect in his generation." Genesis VI:9.

God did not want Noah and his family to suffer punishment. He told Noah that He was going to destroy the whole world by a great flood.

Then God commanded Noah to build an ark in order to be safe. (Narrate or read to the children a description of the ark.)

God told Noah just how to build the ark so as to make it water tight. It was to be made large, for besides Noah's family, the ark was to hold some of every kind of animal and bird, and food for all of these creatures.

The ark was built like a house on top, but the bottom was boat-shaped, so that it could float on the waters.

When Noah received God's command to build the ark he did not hesitate. He obeyed at once. He commenced to build it. The Bible says: "Thus did

Noah; according to all that God commanded him, so he did." Genesis VI: 22.

While Noah was building the ark it is very probable that the wicked people jeered and sneered at him. They watched him with amusement and doubt. They did not believe that God would really destroy the world.

But Noah believed implicitly in God's word, and so he continued his work of building in spite of the jeers of the people.

When at last the ark was finished God gave Noah instructions just what to do. Noah, his wife, his three sons and their wives—only eight people in all the vast world—were to be saved. God told Noah to save one pair, a male and female (father and mother) of each beast and bird, of every living thing on earth. "And thus did Noah; according to all that God had commanded him, so he did." Genesis VI: 22.

Then Noah, his family, and all the animals which were to be saved, went into the ark, and the doors and windows were closed.

Read—Genesis VII: 7-17.

Soon it began to rain. "The windows of Heaven were opened." It rained, and rained, and rained.

For the first few days the people thought it was only an ordinary heavy storm, but as it continued to rain day after day for a whole week—and even then it did not stop—they became alarmed.

They thought of Noah and his family safe in the ark, which he had built by God's command.

Perhaps they were sorry then for their evil deeds. Perhaps they realized that God did intend, just as He had threatened, to punish them and destroy the world by such continued rain.

The people left their homes, left their possessions, and climbed up on the hills and mountains for safety. They hoped that the rain would soon cease.

But the rain did not stop. It kept on raining! There was no safety for them anywhere, because the water rose higher and higher, above the hills and mountains. The people were all drowned. All men, all beasts, and all birds were swept away by the dreadful rain which continued for forty days and forty nights!

Ask the children how they have felt on a rainy day, and, how dismal it seemed when a second and third stormy day followed.

Few people remember ever having a whole week of incessant rain. Imagine how dreadful it was to have forty days, almost six weeks, of constant rain. In all this time the sun never shone at all.

It must have been cheerless even in the ark. Of course Noah felt, knew and believed, that God would keep His promise to preserve him and all the others who were in the ark.

The ark floated on top of the waters. All the people in it were safe. As Noah heard the angry waves beating on all sides of the ark he must have been very glad that he had obeyed God and had built the ark strong and water tight as the Lord had commanded.

Noah felt the ark rise higher and higher. He knew that everybody and everything in the world must have been destroyed by the dreadful flood. It was only natural that he felt grateful to God for saving him and his family.

Dwell chiefly on the positive virtue—the good trait brought out in this story—the obedience of Noah. Do not lay too much stress on the negative —the evil side.

Of course, if the children ask about the other people and comment on the dreadful disaster, they must be told that the wickedness was so great that destruction was the only remedy.

While this wholesale destruction of all the inhabitants of the earth seems dreadful, justice demanded that widespread sin should have full punishment.

If pain and punishment did not follow sin, people would easily drift into continuous wrongdoing. To follow the path of evil seems easier to people than to follow the path of virtue. Punishment must follow sin just as surely and as obviously as reward follows goodness.

Impress upon the children that sin is to be despised, no matter what its form. Nor should maudlin sentiment be displayed about seeing sin punished.

Nowadays, it often happens that prisoners convicted of the most heinous crimes are made heroes by people with mistaken sentiment and compassion.

The righteous example of Noah stands out in great contrast to the evil-minded people who lived in the world at his time.

Goodness is contagious. Although one tiny candle be used to light a hundred others, its flame will still burn brightly.

One person with a fine voice can sing to a thousand people and all can enjoy the music.

A beautiful sunset can be viewed by hundreds of people.

One charitable person often persuades others to be equally generous.

One good deed done by a brave person may spur on others to similar good deeds.

Do one good deed, and you will find another good deed easy to do. But alas! the same is true of evil.

An evil-minded man always makes others wicked.

A disobedient child leads others to imitate his wrong-doing.

One spoonful of sour milk thrown into a can of good milk will soon make all of the milk sour.

Sometimes a plant is covered with tiny white insects. The flowers are eaten by them, and the leaves are ruined. When the plant gets into this bad condition it cannot be cured. The whole plant has to be burned, lest the other plants near it become infected and ruined.

What we do in this world always affects others. Therefore we should always strive to be good, and follow God's commands.

A wise Rabbi once said, "One good deed begets another, and one evil deed begets another."

RESUME.

When all the people in the world were wicked, Noah stood out as a good, true and obedient man.

When God told Noah to build an ark, so that he and his family might be saved, Noah did not doubt or hesitate. He believed in God, and obeyed God at once.

Noah was rewarded for his obedience to God by being saved with his entire family, while all of the wicked people in the world were drowned by the flood.

Obedience is always rewarded, as surely as disobedience is punished.

The effect of one's actions is always felt by others. We should, therefore, always try to be good, not only for our own sake, but also for the sake of others.

RAINBOW SONG

By ELLA JACOBS

When the storm was over,
  Seven fairies came,
Each one wore a color
  Known by different name.
Shining in the sunlight
  Showing colors seven,
God had placed His rainbow
  In the dark blue heaven.

Red and blue, and violet,
  Yellow, orange, green,

Purple, too, in splendour,
Could be plainly seen.
When there is a rainbow
In the dark blue sky,
Know that God is looking
From His home on high.

Note—It was impossible to obtain permission to publish the copyrighted music for this song. Perhaps the teacher can adapt it to some known air. If not, these verses may be used as a recitation.

QUESTIONS.

1. Why was Noah selected by God to be saved from the flood? Quote Bible passage in support of your answer.

2. Why do you think that Noah's family was saved? What great moral truth is conveyed by this?

3. What were Noah's thoughts and feelings when God told him to build the ark? What were the thoughts and feelings of the other people?

4. Of what two-fold value is punishment? Illustrate.

5. Which do you think has the greater influence on a child—the anticipation of a reward or the fear of punishment? Explain.

6. On which part of the story must you lay the greatest stress in teaching about the flood?

7. Contrast the characters of Noah and Adam.

8. What attitude should people take towards people who commit horrible crimes? What should one think of the punishment of criminals?

9. What attitude should a teacher or parent take when he finds it necessary to punish a child?

10. What attitude should we take towards the maudlin sympathy extended to prisoners who have been convicted of heinous crimes?

Noah II

Lesson IX. NOAH—GOD'S PROMISE

SPECIAL TOPIC
NOAH'S OBEDIENCE TO GOD

AIM OF THE LESSON

To teach implicit belief in God.

Memory Gem—"My bow have I set in the cloud, and it shall be for a token of a covenant between me and the earth."—Or, "And it shall come to pass that when I bring a cloud over the earth, and the bow shall be seen in the cloud." Genesis IX: 13-14.

Bible References—Genesis VIII; IX: 1-17.

Song—Rainbow Song, see Lesson VIII.

Pictures—The Dove's return to the Ark. The Ark on Mount Ararat. The Dove returns to Noah.

POINT OF CONTACT

As this lesson is a continuation of the previous one, the point of contact is easily made by a brief review of the most salient features of the preceding lesson.

The people of the world were very wicked; God determined to send a great flood to destroy man and beast.

Noah was a good man. To save himself and his family, he was commanded by God to build an ark. He was told to take into the ark some of every kind of animals and birds.

After Noah and his family and the beasts had all entered the ark the flood gates of heaven were opened and it began to rain. The children have all experienced the misery of a few days' constant rain. Tell how over a month's rain must have affected the people in the ark. But they were grateful to God for sparing their lives. They knew that every one else must have been drowned.

PRESENTATION OF THE LESSON

The Bible tells us that the waters prevailed upon the earth for 150 days. Genesis VIII: 24.

The ark floated upon the waters and at last it rested upon Mt. Ararat. (Explain this by a drawing, diagram or model. Refer to map.)

After Noah had been in the ark over 200 days he began to wonder if the waters had begun to subside. He was curious to know if the earth was beginning to dry. He wondered how much longer he and his family would have to stay in the ark.

He determined to send out a messenger. But who or what was he to send? A human being would surely have been drowned. He could see that the waters still covered the earth below the mountains.

He feared to send out one of his beasts, for no animal could live. At last he decided to send birds, because they could fly over the waters and thus be safe from drowning.

What birds should he send? At last he selected two of opposite types,—the raven and the dove.

The raven was a wild flesh-eating bird. Noah felt sure the raven would find plenty of food for itself. But the dove, like a pigeon, was a tame, domestic bird. It ate grain and berries. Noah was not sure if there was as yet any food for it.

He determined to try his messengers.

No doubt his family gathered around in great excitement, and all were filled with hope and fear, as Noah put out his hand and let fly the raven and the dove.

The little dove flew around, but she could see no trees, no food and no resting place. So she encircled the ark. Noah was watching, and, when he saw the dove could not find any other shelter, he put forth his hand and took her again into the ark.

With the raven it was quite different. Being a large, strong bird, he flew away boldly. He found plenty of flesh to eat. Preferring a life of freedom to one of captivity, he naturally did not return to the ark at all.

Noah waited a whole week—seven days—hoping that some plant life would start to grow upon the earth. Then he again sent out a dove.

The second time she stayed out all day. When evening came Noah saw her flying towards the ark. He took her in, and found in her mouth a tiny branch of leaves—olive leaves! Noah had doubtless seen many beautiful flowers and plants, but these few leaves were to him most beautiful. Why? Because they showed that the waters had gone down on the earth far enough for trees to begin to grow and to bear leaves. How happy it made all of the people

in the ark feel! They knew that their long imprisonment would soon be at an end.

Noah waited another week—seven long days more—and he again sent out a dove.

Towards evening Noah watched for the bird, but the bird did not come back at all. Then Noah and his family rejoiced, for it proved to them that the dove had found shelter and food in plenty. It told them that trees, grass and flowers were once again growing on the earth.

The family was anxious to go out of the ark, but Noah was prudent and careful. He decided to wait another week before venturing out.

These last days must have seemed very long to them. When at length these days had passed, Noah gave commands that the ark should be opened. Then Noah, his family, the beasts and the birds—all that had entered the ark—came out of the ark.

What a beautiful sight met their eyes! The earth was by the grace of God once more full of verdant grass and lovely flowers.

Unless the children suggest or ask questions, do not mention the paucity of human life; that Noah and his family were the only people in the world, and that all others had perished in the flood.

Noah felt how deeply grateful he and his family should be to God for preserving them.

With one accord he and his sons began to build an altar in order to make burnt offerings to God.

Impress upon the children that in olden times, after a great joy or after a great sorrow, the people always felt impelled to pray to God and to offer sacrifices to Him.

At the present time many truly religious people pray to God and go to Synagogue on other days than the Sabbath or holidays, in order to publicly thank God for any special blessing, or to express submission to His divine will for any great sorrow which may have befallen them.

Noah took some of his best animals to God and God was pleased with Noah's acts of devotion and gratitude.

After Noah had made his sacrifices to God, he looked around and saw the awful effects of the flood. The thought may have entered his mind, "Would God ever send another flood?"

God divines every thought of ours. We cannot hide any thought or feeling from Him.

God must have known Noah's thought, and so He said to Noah: "All the while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Genesis VIII: 22.

Noah felt relieved and comforted. He lifted up his eyes to heaven to thank again the good and allwise Father.

A most wonderful sight met his eyes. Spanning the Heavens was an arch, gorgeous, glittering, shining in all colors. Noah had never before seen anything so beautiful, so glorious.

Then God said unto Noah, "My bow have I set in the cloud, and it shall be for a token of the covenant between me and the earth." Genesis IX: 12-16.

This first rainbow was the sign of the covenant or promise which God made with Noah, never again to destroy the earth by a flood.

Sometimes when boys make a promise to each other they say, "We will shake hands on it."

Two men entering into an agreement with each other will write out a paper which both must sign. It would be dishonorable for either not to live up to the agreement.

The little gilt star is the sign the teacher gives to each child by means of which the teacher shows to the child and his parents that the child has been present and punctual at religious school.

In like manner, then, God placed His beautiful rainbow of promise in the Heavens as a sign that Noah might know and remember God's word and promise.

And down through all the ages the rainbow is still the sign of the pledge of God. After a storm when we see the beautiful rainbow arched across the heavens, we, too, remember God's promise. We know He has kept that promise, and that, while the earth lasts, the order of day and night and of the seasons will always remain.

Tell the children that whole cities have been washed away by floods or destroyed by earthquakes, but never since the time of Noah has a flood prevailed over the whole known world.

It is not necessary to tell the children, but the teacher should know, that the story of a great deluge has a place in the early history of many nations. While the details vary, all stories agree in the accounts of a great devastating flood, which swept away men and beasts and made geographical changes on the earth. The Biblical narrative alone is distinguished by its moral lessons.

Some historians believe that South America and Africa were once joined, but that a flood or an earthquake separated them.

Read Genesis VIII: 22.

Ask the children if they remember having heard those words before.

Try to make them recall that they heard them in connection with the Creation, in the lesson on Order.

God established the order of day and night, of seasons, etc., in the very beginning of the world. Seed-time and harvest were interrupted during the flood.

But God in His promise to Noah says that the order of the Universe shall never again cease. And it never has ceased.

RESUMÉ.

After Noah had been in the ark many weeks, he sent out two birds to act as messengers to see if the earth was dry.

The raven did not return to the ark, but the dove came back twice. Finally, the third time she did not return. This was a sign to Noah that the earth was again in its normal condition.

Then Noah and his family went out of the ark; they built an altar and offered sacrifices to God for being spared alive.

God set His beautiful symbol, the rainbow, in the heavens, as a sign that He would never again send a flood to destroy the whole known earth.

Because Noah was a righteous man and obeyed God, Noah and his family were rewarded.

Obedience to God is always rewarded, as surely as disobedience is punished.

QUESTIONS.

1. How is the point of contact made with the previous lesson? Why should such connection be established?

2. What must have been Noah's feelings when he sent out his messengers from the ark?

3. Why did he select birds, instead of beasts?

4. Does Genesis VIII: 22 suggest to your mind any earlier period in Bible history, to which reference was made in a previous lesson?

5. What is meant by "and the waters prevailed," etc.? (Genesis VII: 24).

6. How did the earth look to Noah and his family when they left the ark?

7. Does the story of the Deluge play any part in the history of other nations? What distinguishes the Bible narrative of the Deluge?

8. Of what is the rainbow the sign? What does the olive leaf typify?

9. What feelings prompted Noah as soon as he and his family were safely out of the ark? What did he proceed to do?

10. In joy or in sorrow where should we always turn for help or consolation?

Abraham

Lesson X. ABRAHAM—TRUST IN GOD

SPECIAL TOPIC
EARLY LIFE OF ABRAHAM

AIM OF THE LESSON

To show Abraham's unquestioning obedience to God and his trust in God's promises.

To inspire the children to work towards the ideal which will bring happiness to them and to their fellow beings.

Bible References—Genesis XI: 27-32; XII: 1-7; XIII: 2-3; Joshua XXIV: 1-3; Nehemiah IX: 7.

Books—"Legends of the Patriarchs and Prophets," by Rev. S. Baring-Gould. Chap. XXIV, pp. 149-162. Published by William L. Allison & Co., 4 Warren Street, New York.

Song—Review a song previously taught.

Picture—Abraham journeying to Canaan.

Memory Gems—"Thou shalt have no other gods before me." (Second Commandment.)—"Hear, oh Israel, the Lord our God, the Lord is one." Deuteronomy VI: 4.

POINT OF CONTACT

In the previous lessons the children have learnt about Noah, his perfect belief and trust in God, and his obedience at all times to His commands. After Noah's time the people reverted to idolatry and would not believe in the one true God.

Today we begin the story of another man who, like Noah, always believed and trusted in God. This man was Abraham. Because of his belief, obedience and reverence, he has been called "The Friend of God." To the Jews, Abraham stands out boldly as the greatest hero of early Bible times. He was the founder of our religion, the first of our people. This fact alone would give him prominence; but his trust in God, his unfaltering obedience to Him, his kindness to his kinsman, his hospitality to strangers, all combine to make him the greatest hero of his day.

PRESENTATION OF THE LESSON

A great many years ago when Noah lived there was no Jewish religion. Noah was a good man and prayed to the one true God, but many of the people were heathens and prayed to idols or false gods. Years after Noah's death there was a man called Terach or Terah, who had a son named Abraham.

A legend tells us that Abraham was a thoughtful boy and did not believe in idols. When his father and friends prayed to their false gods Abraham would go out and observe nature. He saw the lovely flowers in bloom, the trees full of leaves, the fruits, the clouds, all the beauties of nature. He would listen to the birds singing sweetly, and he felt that idols could not have made all these wonderful things.

Abraham saw the moon rise, the myriads of stars come out in the heavens. "Can the moon be God of all?" thought Abraham. Then the moon set, and with daybreak the sun arose. "Oh, the sun is stronger; perhaps that is God," thought Abraham; but the sunshine vanished before a thunder storm.

As the lightning flashed and the thunder rolled, Abraham felt convinced that back of all these wonders of nature there must be some great power, some Cause, some Being who had called all things into existence. Abraham gradually learned that there was indeed a God all-powerful, all-wise and always present. When Abraham realized this he would not pray any more to idols, and he often urged his family and friends to give up their mistaken wrong custom and to look up, through nature, to nature's God; but Abraham could not convince them of the error of their ways.

The tale goes on to tell that Terah, Abraham's father, had idols for sale, and that one day he went out and left Abraham in charge of all the goods. Then Abraham determined a plan, hoping to make his father realize the mistake of thinking that idols had power. Abraham broke into pieces all the small idols. Then he put a hammer into the arm of the largest and fiercest looking idol. When Terah returned and saw the damage to his stock, he was sorry and angry, and said, "Who has done such an evil thing?" Abraham replied: "The big idol is holding the instrument of destruction in his hand. It must have been the big idol who has broken the smaller ones." Terah burst into a rage and angrily said, "The big idol cannot move; it is absurd to say such a foolish thing." Then Abraham asked his father: "How can you possibly pray to a god of wood or stone, which you admit has not even the power to move itself, much less the power to destroy smaller images?"

One night as Abraham was watching the stars, he heard a voice calling him. It seemed to say, "Abram,

CENTER FOR JUDAIC STUDIES LIBRARY

Abram!" And Abram said, "Here am I." The voice was the voice of God. And God said to Abram, "Get thee out of thy country, and out of thy birthplace, and from thy father's house unto the land that I will show thee. And I will bless thee, and make thy name great; and thou shalt be a blessing." Genesis XII: 1-2.

So Abraham departed as the Lord had spoken to him. "And Abraham took Sarah, his wife, and Lot, his brother's son, and all the substance that they had acquired,—and they came into the land of Canaan." Genesis XII: 4-5.

The teachers must enlarge upon this incident, as it is full of importance.

Perhaps the children have heard of people having to leave home for their health. It is, indeed, sad to have to leave their families, but they go in the hopes of getting well and returning. There is a definite object in view.

Sometimes a business man feels that he could make more money in another place. Then he and his wife and children, the immediate family, move away. There is sorrow in parting with family and friends. But here, too, there is a definite gain in view.

With Abraham it was an indefinite thing. He did not know if either physical or even mental gain was to be derived from this departure.

But Abraham trusted in God. Hence he obeyed. He felt that in the new land, of which God spoke, he would be able to pray to God, the one true God; and would not need to pray to idols.

Does not this recall to mind the Pilgrims, of whom we spoke about at Thanksgiving time? Hundreds of years ago they left their homes to seek a new country, in which they could secure religious liberty. Perhaps the children have heard of the Jewish persecutions in Russia. They may know that the Jews are forced out of Russia and that their property is confiscated, because they will not give up their religious beliefs.

Abraham gathered together his little family, his wife Sarah, his nephew Lot, a few trusted servants and all his possessions: for the Bible tells us that "Abraham was very rich in cattle, in silver, and in gold." Genesis XIII: 2.

They all started on their long and dangerous journey.

Later on when the children are older, the perils of their journey can be explained to them. Even now the teacher can make the story of their journey very interesting, by picturing to the children the mode of travel in ancient times.

Remember there were no steam or electric trains, no automobiles or trolley cars. There were no stage coaches;—not even carriages.

Abraham and his family must have ridden on camels and donkeys. All of their food, clothing and other possessions were made up into packs and were carried on the backs of these beasts of burden.

Many of the men had to walk, so as to drive the herds of cattle.

It was a long and tedious journey. They had to travel slowly because there were many young animals and small children who could not travel quickly.

Each night it must have been an interesting and curious sight to see the caravan stop, and to see Abraham and Lot helping Sarah and the women dismount.

Then they would superintend the men, who had to unload the animals.

Food and shelter had to be provided for both man and beast.

The tents were pitched and put up, and the place assumed a comfortable appearance.

Each morning the caravan had to move along again. There were also hostile tribes who at any moment might have attacked them.

This journey lasted for weeks and months. On many a day Lot must have inquired of his Uncle Abraham, "Is our journey nearly over?"

Abraham himself really knew nothing of the place to which he was going. Nor was he aware how long it would take him to reach it. He only knew God's words: "Get thee unto the land that I will show thee."

And as they journeyed Abraham would often look for signs, and wonder if the "Promised Land" was in sight.

The teacher can rouse more interest and enthusiasm in this journey if he will show a map, not in order to teach geography from it, but just to let

the children see distances and directions of one place from another.

Have some pictures of camels drawn on the board or else show some pictures to the class. Let the children see that the camels in Eastern countries took, and still take, the place of our horses. Speak of how the caravan went from green hills and running streams through sandy tracks of desert land.

When it was hot they rested in the middle of the day and travelled in the cool of the morning and evening.

At night when all rested they slept. They felt perfectly safe, for they knew that some One was watching over them. (Let the children tell you who watches over all of us during the night and the day.)

Show pictures or a model of a tent.

At last God told Abraham that his long journey was over. They had reached a land called Canaan, which was the country God had promised to give to Abraham. God said, "Unto thy seed will I give this land."

Abraham was filled with joy and thankfulness when he saw the beautiful fertile land of Canaan, with many green fields and springs of water for the cattle—a land which was so fruitful as to answer all their wants.

In gratitude to God "Abraham built there an altar unto the Lord who had appeared to him."

Abraham's faith in God and his obedience to God were rewarded by the gift of land and the promises

of God to take care of Abraham and to make him the head of a great nation.

God had promised that He would keep Abraham and protect him; that his descendants should be as many as the stars of the heavens or as the grains of sand upon the seashore. Think how many this would be, for it is impossible even to begin to number the shining stars or to count the grains of sand on even a small part of the seashore.

Just here it may be well to explain to the class exactly what is meant by posterity or descendants. We say, "Abraham is our forefather. We are his descendants."

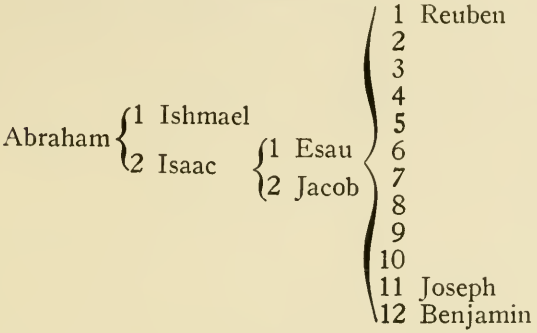
Show by a diagram or family tree, on the blackboard, how each succeeding generation increases in number.

Illustrate this fact in the plant life first.

Take an orange. Cut it to show the seeds. Tell the children that from each seed a tiny plant may grow. In time, many plants would become trees, and bear fruit. From each piece of fruit, seeds would come, which, planted in turn, would produce trees, and so on until the seeds or descendants of the first orange would be very, very numerous.

Take a family which the children know. Write the name of the grandparents on the board, then the children of these—the various aunts and uncles. Next write the list of the children of these aunts and uncles —the various branches of cousins. This will show the increase in number to the children.

Next make a diagram like this:



This shows the increase with each generation.

Let the children realize that this promise of God to make Abraham's descendants so numerous has been realized; for, like the stars of heaven or the grains of sand, the Jews are very numerous. As throughout all the generations, all belong to one great family, the Jewish people.

RESUMÉ

Abraham, the founder of the Hebrew race, was one of the noblest characters mentioned in the Bible.

He trusted implicitly in God at all times.

He obeyed God, although he often could see no reason for God's commands.

He left his home, his family, his country, in answer to God's call for him to do so.

For all this God made several covenants with him, promising him that he should be the head of a great nation, or race. God also promised Abraham that his descendants should be so numerous that, like

the stars of Heaven, or the dust of the earth, the sand on the seashore, they could not be numbered.

Washington was called "Father of his Country." Judas Maccabee was called "The Lion." For Abraham's great obedience and trust he has been called "The Friend of God."

QUESTIONS

1. Tell two similar characteristics of Noah and Abraham.

2. Which of these characters was asked to make the greater sacrifice?

3. In what respects did their religious beliefs agree?

4. Relate one tale or legend which showed Abraham's belief in the one true God.

5. What is meant by the "call of Abraham"?

6. Describe briefly Abraham's journey to Canaan.

7. Give the title or name which Abraham earned because of his trust in and obedience to God.

Tell a complimentary name or title won by some character in secular history; one not mentioned in this lesson.

What does this title mean?

8. Which of all these names is best? Why?

9. Tell God's greatest promise to Abraham.

Quote one reference to it later in the Bible.

What bearing has this on the Jews of today?

10. How have God's promises to Abraham been fulfilled?

Abraham and Lot

Lesson XI. ABRAHAM AND LOT

SPECIAL TOPIC
THE UNSELFISHNESS AND GENEROSITY OF ABRAHAM

AIM OF THE LESSON

To show the unselfishness of Abraham, and to teach about him, as an example for them to copy and follow.

Bible References—Genesis XIII: 5-18; XIV; XV: 1-7, 18.

Books—"The Moral Instruction of Children," by Felix Adler, pp. 122-123. "Legends of Patriarchs and Prophets," by Baring-Gould, pp. 166-170.

Song—"The Golden Rule."

Memory Gem—The Golden Rule,—"That which is hateful unto thee thou shalt not do unto others." Hillel's saying found in the Talmud.

Picture—Genealogical Tree.

POINT OF CONTACT

You will remember that the Bible tells us that Abraham was very rich. Genesis XIII: 2. "And Abraham was very rich in cattle, and silver and gold."

Lot, his nephew, also had become rich through Abraham's generosity. Genesis XIII: 5.

Lot's father had been dead for many years, so Abraham had always taken care of Lot. Abraham brought Lot with him when they left their own home to come to Canaan.

One would naturally think that Lot would have felt gratitude and love for Abraham, and that he would have been willing to show these feelings by making sacrifices to repay Abraham for all of his love and care. But you will see by the following story that Lot was not unselfish, but was greedy and selfish, and wanted to have everything that was best for himself.

PRESENTATION OF THE LESSON

Shortly after Abraham and Lot had settled in Canaan, Abraham felt much worried. Life was not going on as smoothly as he had hoped.

Abraham noticed as he went out each day to superintend his herdsmen, the men who took care of his cattle, that they were constantly quarreling and sometimes fighting with the herdsmen of Lot.

He asked the reason, and his men said that whenever they dug a well Lot's men claimed it.

Lot's men said that this was not true, but that whenever they dug a well Abraham's men claimed it.

This state of affairs grieved Abraham, who thought it their duty to dwell together in peace and harmony.—"Behold how good and how pleasant it is when brethren dwell together in unity." Psalm CXXXIII: 1.

Abraham could not blame his servants, because it was their duty to seek water for his cattle.

He could not blame Lot's servants, because they were hired to provide water for Lot's cattle.

Then he looked carefully over the land and he found that there was not enough pasture and there

were not enough wells to provide food and drink for all the herds of both of them, as they were so close together.

"And the land was not able to bear them that they might dwell together; for their substance was great, so that they could not dwell together." Genesis XIII: 6.

Abraham loved Lot dearly, but he decided that they could not continue to live together in this quarrelsome manner: they must separate. It was hard for Abraham, because he had no children, and he had expected to keep Lot with him always.

Abraham asked Lot to walk out with him one day. They went up a hill, from which they could see the whole land stretched out before them.

It was all of the land of Canaan which God had promised Abraham should be his and his seed.

"Unto thy seed will I give this land." Genesis XII: 7.

Then Abraham told Lot of the many quarrels of the herdsmen, and also that the land could not provide enough food for the cattle of both of them.

Abraham told Lot that, although he hated to part with him, it would be necessary for them to separate in order to secure enough food and drink for all of their cattle.

Now, as Lot was younger than Abraham, and as Abraham had taken care of him, Lot should have offered Abraham the choice of the land, but he did not do this.

The generous character of Abraham is shown when he said to Lot, "Let there be no strife, I pray

thee, between me and thee, between my herdsmen and thy herdsmen; for we are near relatives."

Then, in a spirit of nobleness, Abraham continued: "Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right, then I will go to the left." Genesis XIII; 9.

Thus Abraham willingly yielded up his rights and allowed Lot to choose what land he preferred. This generosity was a noble trait.

God saw all that Abraham had done, and He was pleased.

Shortly after Abraham and Lot had separated, God told Abraham to look all over the land, northward, southward, eastward and westward.

God told Abraham that to him and his descendants He would give the whole land, and He said that Abraham's descendants should be "as the dust of the earth," so many that they could not be counted. (See Genesis XIII: 14-17.)

"And Lot lifted up his eyes, and beheld all the plain of Jordan that it was well-watered everywhere." Genesis XIII: 10.

So Lot chose this land towards the east, and Abraham remained in the land of Canaan.

Abraham remembered God's promise to him.

He believed so implicitly in God that there was no room in his heart for selfishness or greediness.

Lot was selfish and not generous. He thought only of material wealth. For he knew that the land he had chosen was near the city of Sodom, which was full of wicked people.

After Abraham and Lot had separated, things went on more smoothly. Abraham was a very busy man, although he was rich.

Explain that the desire to be rich, only to enable one to live at ease, when it makes us selfish, is a bad wish.

Every station in life has its cares, responsibilities and duties.

Abraham had to watch over his herdsmen to see that they fed his cattle properly.

He had another great care; he trained over three hundred of his men to be warriors.

There were so many hostile tribes near him that this was necessary.

Every day they had drills. What kind of weapons do you think they used? Explain that fire-arms had not yet been invented.

You will see later on that these men proved of great use to Abraham.

One day a man, a stranger, came running into Abraham's fields. He was tired, his garments were torn, he was wounded. Abraham's men all gathered round him, and questioned him. They were eager to learn how he came to be in such a wretched condition.

The man told Abraham that he had narrowly escaped death.

There had been a war between many kings. In one of the battles the king of Sodom—in which city Lot lived—and the king of Gomorrah had been defeated and had fled for safety to the mountains. Then all the victorious kings came, "And they took all the

goods of Sodom and Gomorrah, and all their victuals, and went their way.

"And they took Lot, Abraham's brother's son, who dwelt in Sodom, and departed." Genesis XIV: 11-12.

Abraham was much worried and alarmed when he heard that Lot and his family had been made prisoners. But he was ready for such an emergency. Genesis XIV: 14-16.

He took his three hundred armed men and pursued after the enemy, conquered them, and set Lot free.

The king of Sodom was very grateful to Abraham and wanted to give him great riches as a reward. But Abraham said that he would not even take a shoe string. Genesis XIV: 23.

He did good for good's sake, not for any reward: and he felt happy to know that he had released his nephew Lot from captivity.

God was pleased with Abraham, and He appeared again to him in a vision, saying, "Fear not, Abraham: I am thy shield, and thy reward shall be exceedingly great." Genesis XVI: 1.

Perhaps Abraham had felt that the kings whom he had conquered might make war on him, so these words were a great comfort to him.

But Abraham had greater things than even war to think about. God had promised him that his descendants should occupy the land, and become a great nation. (Recall from the previous lesson, Genesis XII: 2, and now add to it the end of verse 3, "in thee shall all the families of the earth be blessed." The

reason of this is to show that the same object which prompted Abraham thirty-five hundred years ago to desire a son, over and above the natural paternal desire, namely, that his descendants should transmit his teachings and so become a blessing to the earth, became the motive of all his descendants, *and should be ours.* Thus you will carry to the children's minds God's injunction to Abraham as directly applicable to the present and to us.)

Now Abraham had no children, and it puzzled him just how or in what way God would keep this promise.

Impress upon the children that Abraham never, for one instant, doubted God's word. He had promised; He would fulfil His promise.

But Abraham asked God how his descendants could increase and occupy the land, as he had no children at all.

For answer God told him to go forth, and the Lord said: "Look now towards the heaven, and count the stars, if thou be able to count them. So shall thy seed be." Genesis XV: 5.

"And Abraham believed in the Lord, and He accounted it to him for righteousness." Genesis XV: 6.

Abraham's unfailing trust in God must be emphasized as one of the best traits in his character.

When God spoke to Abraham about his descendants inhabiting the earth, Abraham believed, although he felt much puzzled, for he had no children.

But later on he had two sons, named Ishmael and Isaac. Isaac was Abraham's favorite son, because his mother was Sarah, Abraham's chosen wife.

Ishmael's mother was Hagar. The children can be told briefly that in Bible times the men frequently had more than one wife.

God promised Abraham that he should have children, and of course it came true.

One day, as Abraham was standing at the door of his tent, he looked up and he saw three men approaching.

In those days there were no inns or hotels for travelers. So Abraham, seeing that they were strangers, ran to them and begged them to come in and rest, and he brought water to wash their feet. Then he went in to his wife Sarah and told her to make some cake, and he killed a calf, and had it cooked, and he gave the strangers food and drink.

This hospitality to strangers again shows the noble character of Abraham. His trust is shown also, for the men were unknown to him. He only knew that they were tired, worn and hungry, so he provided rest, shelter and food for them.

These men proved to be messengers of God.

God had seen that in the two cities Sodom and Gomorrah the people were very wicked. The children will perhaps remember that God had promised Noah never again to destroy the world by a flood. But God told Abraham that He would destroy these two cities by fire. Abraham's noble heart was touched by suffering, and he entreated the Lord to save the cities if even a few people were good, and God yielded to his prayer.

But it happened that Abraham's nephew, Lot, was the only good man in the city. Hence Abraham

grieved. Yet his trust in God was so great that he felt that God was right and just in His punishments.

It was nothing to Abraham if these cities were destroyed or not. He and his family and his possessions were all safe. Had he been a selfish man, he would have thought, "Oh, those people have sinned; let them suffer."

But Abraham was a different kind of man. He had a warm heart, he was sympathetic in the troubles of others, and so he prayed to God to spare the people. His prayer came from a feeling of sympathy for the unfortunate ones.

When Abraham arose the next morning he looked towards the east, where the city of Sodom was located, in which his nephew Lot lived.

Abraham saw that both the cities of Sodom and Gomorrah had been burned in the night.

Only a smoking mass remained to show the place of the once beautiful cities.

But because Lot was good and because he was a nephew of Abraham God had spared his life, and had sent him to a place of safety outside of the city of Sodom.

RESUME

Abraham's character is shown as unselfish, brave, courageous, hospitable and generous.

He is unselfish in caring for years for his nephew Lot; then in allowing Lot to choose the choicest land for himself.

He is courageous in rescuing Lot from captivity, because Abraham had only a few men, and the armies against him had many men.

Abraham was generous in refusing to take any reward for his services.

He is hospitable in his entertainment of the three strangers. But, above all, he is full of faith in God.

He believes in God's promises and is obedient to His every command. His reward came in being called a "Friend of God"; and in God's frequent promises, which were all fulfilled.

QUESTIONS

1. (a) Tell an instance of Abraham's *obedience.* (b) Tell an instance of Abraham's *courage.*

2. (a) Tell why you think Abraham was *generous.* (b) Tell why you think Abraham was *hospitable.*

3. Tell one detail not mentioned in the lesson for children which occurred before Abraham reached Canaan.

4. Is it necessary to tell every incident in a story? Why?

5. Tell three traits of Lot's *character.*

6. What did Lot gain by his choice of land? What did he lose?

7. Explain the Golden Rule: "That which is hateful unto thee thou shalt not do unto others."

8. What is the strongest point in this Lesson?

9. How would you present it in order to make the greatest impression on the children?

10. Why do you think Abraham would not accept a reward from the King of Sodom, for work actually done, when he had previously accepted presents from others?

Lesson XII. ABRAHAM AND ISAAC

SPECIAL SUBJECT

PROMISES FULFILLED BY GOD.

AIM OF THE LESSON

To show Abraham's and Isaac's faith in God's words.

Bible References—Genesis XVII: 16-19; XVIII: 1-16; XVI: 1-20.

Books—"The Bible for Home Reading," by Claude G. Montefiore, pp. 25-27.

Pictures—Sarah and Hagar (Tissot).

Song—The Golden Rule.

Memory Gem.—"Look unto Abraham your father and unto Sarah your mother" (Isaiah LI: 2).

POINT OF CONTACT

The children will remember that in the last lesson Abraham was visited by three men, messengers of God, who were on their way to tell Lot of the coming destruction of Sodom, the city in which Lot lived.

They also bore an important message for Abraham.

Abraham and Hagar had one child, named Ishmael. He was rough and surly. God had told Abraham that his descendants should be blessed not through Ishmael, but through another son, a son of Sarah.

Time passed on, and Abraham was anxious for this son to come to them.

The angels told Abraham that in a year he and Sarah would have a child of their own.

God kept His promise, and a dear little boy came to bless their home.

He was called Isaac. The name means "joy" or "laughter." He was called so because Sarah and Abraham rejoiced and laughed when he was born.

Abraham made a great feast for the baby boy Isaac.

He gave away gifts of food and money and offered sacrifices. He praised God in many ways, because God's promise had been fulfilled.

Ishmael, instead of loving his baby brother, was very jealous of him, and Hagar, his mother, angered Sarah in many ways.

At last there was so much strife that Abraham followed God's directions and sent Hagar and her her son Ishmael away from his home. This was a hard and sad thing for him to do.

Abraham was a rich man, able to provide for all of them. But here was a case where riches were of little use to him.

Instead of family love, there was family strife all the time.

Sarah insisted that Hagar and Ishmael should be sent away. This grieved Abraham greatly. Abraham, in his grief, turned to God for comfort and help.

God said to him: "Let it not be grievous in thy eyes because of the lad Ishmael; in all that Sarah may say unto thee hearken unto her voice, for in Isaac shall thy seed be called."

But as Abraham was grieved, because he loved his son Ishmael, God promised that Ishmael, too, should be the head of a great nation.

Hagar and Ishmael were sent away. It was a terrible punishment for their bad conduct. In time, Ishmael learned to be a better man.

The Bible tells us that years after he and his brother Isaac became friends.

When Hagar first journeyed away with Ishmael, she felt very sad. As they wandered through the woods and across the desert, all the food and water which Abraham had provided for them gave out.

Hagar was grief-stricken; she cared little for herself, but she feared her son would die.

"And the water was spent from the bottle, and she placed the child under one of the shrubs.

"And she went and seated herself at some distance a good way off, for she said, 'I cannot look on when the child dieth'; so she sat at a distance and lifted up her voice and wept."

God spoke to her and comforted her. He told her she could get water near by. He promised to make Ishmael the head of a great nation, and it came true. "For I will make of him a great nation." (Read Genesis XXI: 15-20.)

Ishmael's character, because of pain and suffering, softened and became better.

After Hagar and Ishmael had left home, Abraham devoted much time to the education of his son Isaac; for it was through Isaac that the world was to be blessed.

He was shown how to tend the flocks, how to superintend the herdsmen, and all the things necessary for his mode of life.

Abraham prepared him for the position which he would have to fill later on in life, when he should be the head of the family.

Isaac grew up to be a fine man. If he lacked some of the boldness of Abraham's character, he had no need for Abraham's warlike traits, for he led a more peaceful and quiet life than did his father.

While Abraham was frequently engaged in war, Isaac enjoyed peace most of the time.

We are told that Abraham was a strong, powerful man, yet he was full of kindness and courtesy of manner. These were the traits which Isaac inherited, for he was like his father in many ways.

Isaac loved his mother very dearly, and he was equally obedient to both parents.

When Sarah died, Abraham and Isaac grieved deeply for her. They missed her very much.

A house is not a home without the presence of the wife and mother. The father can provide the money to pay all expenses, but the home needs the constant care, love and thoughtfulness of the mother, who does the many little deeds which fill the home with comfort and joy.

Abraham was getting very old. Isaac was a grown man, but he was not yet married. Abraham did not want his son to marry one of the girls of Canaan, for the people of Canaan were mostly heathens. He wanted Isaac's wife to be some woman from his former home and country.

So Abraham called one of his old and faithful servants and asked him if he would make a journey back to Abraham's old home in order to get a wife for Isaac.

The old servant, Eleazar, performed his errand faithfully and well. He took the long trip. When he returned, he brought back with him Rebekah, a relative of Abraham, who became Isaac's wife. The Bible says, "And Isaac brought her (Rebekah) into the tent of Sarah, his mother, and took Rebekah, and she became his wife, and he loved her, and Isaac was comforted after his mother's death." Genesis XXIV: 67.

The teacher can tell the children that the story of getting a wife for Isaac is a long and interesting one. It will be related to them more fully next year.

In the course of time Abraham died, and Ishmael came a long distance from his home to join with Isaac in paying the last respect to their father. This fact is mentioned to show the children that Ishmael's whole nature and disposition had been changed; and that although he had become the chief of a great warlike tribe, yet he never forgot his early home and the love and affection of his father Abraham.

For years after Abraham's death Isaac appears to have lived a quiet and peaceful life.

We read in the Bible that God appeared to him and renewed the promises He had made to Abraham.

God said to Isaac: "I will be with thee, and I will bless thee; for unto thee and unto thy seed will I give all these countries, and I will perform the oath which I swore unto Abraham thy father. And I will cause thy seed to multiply as the stars of heaven, and

I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth bless themselves."

"Because that Abraham obeyed my voice, and kept my charge, my commandments, and my laws." Genesis XXVI: 3-6.

This quotation from the Bible shows us that a good father always leaves a blessing and a good heritage to his children.

A good person's conduct affects not only himself. Such conduct inspires others to be good likewise. This is the reason that all children should try to be good. They help, by their example, to make their playmates and companions good.

Isaac and Rebekah had two sons. Their names were Esau and Jacob.

RESUME

God always keeps His promises to man. God kept every promise which He made to Abraham and Isaac.

He promised Abraham and Sarah a son, and in course of time Isaac was born to them.

God said that Abraham's descendants should be blessed through Isaac, and this has been fulfilled in the Israelites, or Jews.

On account of frequent quarrels between Sarah and Hagar, and between Ishmael and Isaac, Abraham was compelled to send Hagar and her son Ishmael away from home. But God promised Abraham that He would make of Ishmael a great nation, and God kept His promise. He also made of Ishmael a good

man—a fact which was of still greater importance. We know that this was the case, because years after Ishmael had left his home he returns to it and greets his brother Isaac with tenderness and affection.

Abraham sent his old servant back to their home to find a wife for his son Isaac. The name of Isaac's wife was Rebekah.

God appeared to Isaac and renewed all the promises He had made to his father Abraham.

QUESTIONS

1. Contrast the characters of Abraham and Isaac.

2. (a) Tell two traits of Ishmael's character when he was a boy. (b) Tell two traits which showed a change when he was a man.

3. How did the sending away of Hagar and Ishmael affect their lives?

4. How did Abraham feel when he had to send Hagar and Ishmael away?

5. How did God comfort Abraham?

6. Describe what feelings Abraham must have had for both sons.

7. What great episode in the early life of Isaac has been omitted? Can you give a reason for this omission?

8. When the three Messengers visited Abraham, what message did they have for him?

9. Explain the effects of heredity for good and evil.

10. How did Abraham secure a wife for Isaac? Why did he send so far for Rebekah?

The Sabbath

Lesson XIII. THE SABBATH.—THE DAY'S OBSERVANCE

SPECIAL SUBJECT
THE KIDDUSH

AIM OF THE LESSON

To teach the observance of the Sabbath as a day of rest and joy.

Memory Gem—First part of the Fourth Commandment: "Remember the Sabbath Day to keep it holy." Exodus XX: 8.

Song—A Sabbath chant or hymn. From Prayer Book or Union Hymnal Nos. 85-89.

Objects—Table set for Kiddush. (Two loaves of bread, salt and wine.) The Menorah or Sabbath Lamp.

Pictures—"The Sabbath Lamp." "The End of the Sabbath." Oppenheim.

Books—"Sabbath Sentiment," by Dr. Henry Berkowitz. "Jewish Ceremonial Institutions and Customs," by Dr. Wm. Rosenau, pp. 67-75.

Bible References—Genesis II: 1-3; Exodus XVI: 4-5, 22-30; Exodus XX: 8-11; XXXI: 13-17; Isaiah LVIII: 13-14.

POINT OF CONTACT

The teacher should speak to the children of the work done at home and in school. Ask if they have ever felt very tired. Ask what they like to do when they are tired.

They will naturally say that they wish to rest.

Tell them that as we have to work hard all the week, God has given us a day of rest, which we call the Sabbath.

TEACHING THE LESSON—APPLICATION

Let the children name the days of the week, and let them tell some work which is done each day. Notice that the Sabbath comes at the close of the week. It begins on Friday evening. Explain why. "And it was evening and it was morning the first day." Genesis 1: 5.

Do not dwell on passive rest, as it is distasteful to the restlessness and activity of childhood.

Sometimes a change of work is rest. If a child has studied very hard using the brain, to help mother or father to do physical work would rest him. So, too, one who has worked hard with his hands will find rest and refreshment in music or reading.

The first Sabbath was observed after the world had been created.

At the end of each piece of work, "God saw that His work was good." Tell them that on the Sabbath Day God rested from all His work. Genesis II: 1-3.

If men worked every day, they would be no better than mere machines. But we are gifted with minds, and hearts, and also souls. We are made "in the image of God."

The Bible tells us again and again to rest on the Sabbath and to keep it holy. Exodus XVI: 23-26.

Tell the children how God fed the Israelites with manna. Read to them Exodus XVI: 22-30, and explain that here is a direct command to observe the

Sabbath. Let them repeat the first part of the Fourth Commandment. Get from them the idea of how to keep the day holy.

Different people think differently about the same thing, but all agree that we must observe "Shabbas" by not doing on it what we do other days of the week. We should not buy, sell, sew, work, nor go to school.

What is pleasure to one is work to another, and vice versa.

The teacher must try to avoid any controversy as to specific questions, which must rest on the decision of the individual conscience; such as dancing, attending the theatre and other amusements. To save life and to perform works of necessity were always permitted by the Rabbis. What work is a necessity one person cannot decide for another.

This is a difficult topic and must be handled with skill and tact. To undermine the respect of children for parents is an evil so fatal that the teacher must exercise the utmost caution in teaching the contradiction between the Sabbath precept and the prevalent practice under existing conditions.

Even if there are differences as to what we must do, there are some things that all can do, and might do, to keep the Sabbath. When any doubt arises, ask parents, for the Fifth Commandment is a binding one, also.

Some of the things we can do are: Offering special prayers to God, thanking and praising Him for helping us with the work of the week, and for the rest of the Sabbath.

All can observe the beautiful ceremonials—the Kiddush, the Grace after Meals, the Habdalah, etc.—

making the Sabbath Day a joyous, holy day within the home.

Turn to the table, which should be prettily arranged with all the necessary articles (and flowers). See "Sabbath Sentiment," page 13.

Speak of light and wine as symbols of joy and gladness. Darkness suggests sorrow and sickness. Mention the gladness of the Hanukkah Lamp. Note the difference between this and the Hanukkah Lamp.

The Sabbath lamp has seven lights, one for each day in the week. The Hanukkah lamp has eight lights, one for each day of the Feast; and one extra light called the "Shammash" or servant of the lights.

The mother lights the Sabbath lights before the father and brothers come home from Synagogue. The tiny lights seem to say "Welcome home, it is the happy Sabbath eve." Read the blessings for the lights.

"May our home be consecrated, oh, God, by the light of Thy countenance. May it shine upon us all in blessing, that these lights may be to us as the light of love and truth, the light of peace and good will. Amen." Sabbath Sentiment, p. 13.

When the father comes home he lays his hands on the heads of the mother and children, and blesses each in turn.

"May the God of our fathers bless you!

"May He who has guided us unto this day lead you to be an honor to our family.

"May He who has protected us from all evil make you a blessing to Israel and all mankind. Amen."

Show the picture, and explain the sacredness of this blessing. A child must remember it all through life. Sabbath Sentiment, p. 12.

The Sabbath is a family holiday. Men will travel for miles and miles to be home to celebrate it with their families.

When the members of the famliy are seated around the table the father asks a blessing on the wine.

"Let us praise God with this symbol of joy and thank Him for all the blessings of the week that is gone; for life, health and strength; for home, love and friendship; for the discipline of our trials and temptations; for the happiness of our success and prosperity. Thou hast ennobled us, O God, by the blessings of work and in love and grace sanctified us by the blessings of rest through the Commandment, 'Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath hallowed unto the Lord thy God.'"

"Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine to gladden the hearts of men."

And then on the bread; over which he sprinkles salt:

"Praised art Thou, O Lord our God, Ruler of the world, who causest the earth to yield bread for the nourishment of men."

He passes both wine and bread so that all may have a taste of them. Sabbath Sentiment, pp. 17-18.

Explain the significance of the words which occur in the blessings: "fruit of the vine," and "causest the earth to yield bread."

If the napkin has a Hebrew inscription on it, show it to the children and explain the meaning.

The teacher should have two loaves of bread; break them and pass around, so that each child has a piece.

Tell of the happy Sabbath supper. The mother has used the best table cloth. She has prepared daintier food. She sets the table with the good china, to help celebrate the great day.

The Sabbath has been compared to a bride; and as we would come with happy hearts and clad in our best clothes to greet a bride, so, too, should we welcome the Sabbath Bride. Sing hymn.

There follows a translation by Dr. Henry Berkowitz of the famous ancient Hebrew welcome to the Sabbath Bride; to be used as recitation or responsive reading:

L'CHO DODI

O, come, my beloved, to welcome the bride;
To greet the sweet Sabbath, our joy and our pride.

God's first and noblest thought wert thou,
Creation's crown and pride;
And Israel, with solemn vow,
Did win thee for his bride.

O, come, my beloved, to welcome the bride;
To greet the sweet Sabbath, our joy and our pride.

Then let us welcome her anew,
And be her coming blest,
Who never fails to bring to us
Unbounded peace and rest.

O, come, my beloved, to welcome the bride;
To greet the sweet Sabbath, our joy and our pride.

O, cast aside the daily cares,
The day of peace draws nigh,
In which the Prophet's dream fulfilled
Brings blessings from on high.

O, come, my beloved, to welcome the bride;
To greet the sweet Sabbath, our joy and our pride.

Be welcome, then, in peacefulness
Unto our home and hearts.
Renew within us righteousness,
Which love of God imparts.

O, come, my beloved, to welcome the bride;
To greet the sweet Sabbath, our joy and our pride.

—*Sabbath Sentiment,* page 61.

Tell the children that as God looked back on His work each day, God "saw His work, that it was good"; so we must look back on our week's work, and if it has not been good, we must resolve to make it better.

On the Sabbath morning we go to the synagogue to unite with other families of Israelites in praising God. The use of public worship is to draw us closer together. "All Israel are brethren."

A beautiful way, also, to keep the Sabbath is to try to do some specially good deed on the Sabbath. We can visit a sick friend, or a poor person, or some one in trouble; carry a little gift, a few flowers, or just a happy face and cheerful words.

By doing all these things we "remember the Sabbath day to keep it holy."

Tell legends of the good and bad angels, and what increased power comes to our good angel upon

the Sabbath. (For which see Sabbath Sentiment, p. 33.) Ask the children to try to keep the good angels with them always.

RESUME

Tell how the first Sabbath was instituted. Name some observances in the Bible days. Tell how we can observe it now. Mention some ceremonials for the Sabbath, which begins on Friday evening. Tell various duties and acts which are accounted as "holy."

Teachers can read, sing songs, tell stories and legends of the Sabbath.

"Let it ever be the most joyful and praiseful day of the seven."—Beecher.

It is still a custom with observant Jews to say "Habdalah," a closing service at the end of the Sabbath. This is sometimes called "taking leave of the Sabbath Bride."

A glass of wine, a candle, and a spice box are used. Blessings are said over the wine, the light and the spices.

Prayers of thankfulness are said to God, and a petition is offered Him to bless the week's work. It is a quaint and devout custom to wish each other "Good week" at the close of the Habdalah service. (See Jewish Ceremonial Institutions and Customs," by Wm. Rosenau, pp. 67-75, 115-120.)

QUESTIONS

1. When and how was the first Sabbath observed? Give chapter and verse of Genesis to corroborate your answer.

2. Is the Sabbath of divine or human origin? State reason.

3. Name two places in the Bible other than in Genesis in which there is reference to the Sabbath. Write out quotation.

4. Of what importance to Judaism is the Seventh Day Sabbath? Give your reasons why the observance of the Seventh Day Sabbath is fundamental to Judaism.

5. Name three actions one might do in obeying the command "Remember the Sabbath Day to keep it holy." Tell two things one should not do.

6. Name two acts about which there might be a difference of opinion. State why.

7. How shall we treat the conflict between precept and practice for the children, who are taught the sacredness of the Sabbath and yet see its constant desecration?

8. Tell at least three ceremonials connected with the observance of the Sabbath in the home.

9. When is the Kiddush observed?

When is the Habdalah observed?

10. When does the Sabbath begin and end? Why?

Thanksgiving Day

Lesson XIV. THANKSGIVING DAY.—THANKFULNESS

SPECIAL SUBJECT
THANKSGIVING DAY

AIM OF THE LESSON

To develop the idea of gratitude for the prosperity of our country, and especially for the ingathered crops.

Memory Gem—"Oh, give thanks unto the Lord, for He is good, for unto Eternity endureth His kindness." Psalm CVII: 1.

"Thou openest Thy hand and satisfiest the desire of every living thing." Psalm CXLV: 16.

Objects—Fruits, vegetables, grain, etc.

Pictures—Pilgrims. "Plymouth Rock." "Pilgrims Going to Worship" (Nos. 1930 and 55, of Brown's Pictures). Oppenheimer's pictures of Succoth.

Books—Emilie Poulson's "In the Child's World." Story, "How Patty Gave Thanks." United States History. Aesop's Fables, "The Ant and the Grasshopper."

Song—The teacher may select a proper Thanksgiving Song from one of the hymnals, e. g., Union Hymnal, pp. 72-76.

TEACHING THE LESSON

POINT OF CONTACT

What season of the year is it? Is it warmer or colder than in summer? Is it growing warmer or

colder? What season will soon be here?

We must get ready for winter. How?

ANIMAL THRIFT

I was out in the woods last week, and I saw a big squirrel, with a bushy tail and bright eyes, run quickly across the road. Guess what he had in his mouth? A nut. Where do you think he put it? He did not eat it. He ran and hid it in a hole in the tree. That was Mr. Squirrel's home.

Then he ran off and found another nut, and that also he put in the hole. I watched him carry away about twenty nuts and put them in the same hole, and when I left, he was still very busy.

What did he want with so many nuts? He put them away in the autumn, so that when the cold winter comes, and nothing is growing here, Mr. and Mrs. Squirrel and the baby squirrels will have something to eat.

THRIFT AND IDLENESS

Did you ever see your Mamma make preserves and pickles, and can tomatoes? I wonder why she did these things?

Can one go out and buy fresh strawberries and tomatoes now? Why not? It is too cold for them to grow. So, in summer, preserves and pickles are made for use in winter. The farmer puts away cabbages, potatoes, apples, carrots, etc., to provide food for us in the winter.

Do any other animals besides squirrels store up food?

Tell the fable of the Ant and the Grasshopper. The thrifty and provident ant gathers up food and stores it away for winter. He works hard, while the gay, idle grasshopper jumps around, flies about and enjoys himself, with no thought for the future. When winter comes the ant and his family are well provided for, but the poor grasshopper is starving and has to appeal to the ant for help.

POINT OF CONTACT

What makes the farmer's grain grow? Rain, sunshine, water, heat, etc. God sends all these. But the farmer must plant seed and take care of his farm. "God helps those who help themselves."

Besides food we need warm clothing. Speak of cotton, wool, and of sheep and the fur-bearing animals.

We feed the animals. They indirectly feed and clothe us.

Tell the story of "How Patty Gave Thanks." She goes to the stable and barn. She thanks the cow for milk, cheese and butter. She thanks the hen for eggs. She thanks the sheep for wool. She thanks the horse for pulling the wagon. She called it the "Thank You Day." We call it "Thanksgiving Day."

The children may be allowed to bring fruits, vegetables, etc., to be given to the poor. The room may be decorated with grain, as well as with these fruits, flowers and vegetables.

Have a little nature talk on sunshine for plants, animals and mankind.

APPLICATION

A long time ago some people called Puritans or

Pilgrims came to America. They came because in their own homes across the ocean—in England—they were made to suffer—were persecuted on account of their religion.

That means that they could not pray to God just in the manner they desired.

RELIGIOUS PERSECUTION

The people were cruel to them and drove them out of the country. So they came across the great ocean to America, because this is a free country, and we have religious liberty. We can pray to God as we please, with none to make us afraid. Explain that Christian and Jew, aye, all, enjoy the same privileges or rights here.

Show pictures of the departure and the arrival of the Pilgrims or Puritans.

In Russia and some other countries, even now, the Jews are not allowed to pray to God as they wish; and many of these people, driven from home, come to free America.

We must be willing to sacrifice or give up something for the sake of our religion.

Years ago many Jews gave up their lives for their religion. They preferred to die rather than forget the one true God.

Explain, in accordance with the time at your command and the ability of the children to comprehend, what Jews have suffered for their faith. The Jewish teacher has nothing available of more force to impress loyalty to Israel upon little hearts than thus to enter upon the great faith displayed by Jews through the ages. Be careful merely not to talk

away from them, but make them draw for themselves the lesson by inference.

CAUSES FOR THANKFULNESS

As we see these grains and fruits around the room, we know that the farmer has gathered in his crops, that God has blessed our country. So each year the President of the United States tells us to keep the last Thursday in November as Thanksgiving Day.

For what are we thankful?

Name some of the things.

We cannot name all, we have so many blessings.

Encourage first the younger children to tell you for what they are thankful. Then the older ones may give other causes of thankfulness.

We are thankful for bodily or physical comforts—for food, shelter and clothing. We are thankful for mental blessings—for education of all kinds. But, above all, are we thankful for the spiritual blessing of freedom in religious matters.

SHOWING OUR THANKFULNESS

How do we show our thanks? By words, prayers and songs. But there is another—often better—way: by good, kind deeds; by helping those around us, and so making them thankful; by helping the poor and others less happy than we, and so making them thankful. Let us give of our plenty.

Not all have as much as we. Let us help poor people to have a good meal on Thanksgiving, so that they may have cause for thankfulness.

"A blessing shared is doubled."

If the children attend school and know of a suitable recitation, let them tell it to the class; or have a song sung they know.

Then proceed to teach the parallel between Succoth and Thanksgiving.

AN ANCIENT THANKSGIVING

In olden times the Jews lived in their own land—Palestine. Many of them were farmers and shepherds.

After the crops were gathered in, the Jewish people came from all over the country to thank God and to praise Him, and to rejoice over their harvest.

They brought offerings of vegetables and fruit, and for a week they lived out of doors, in tents and booths. They lived with nature to enjoy the fresh air, the sky, the clouds, etc.

So each year in the autumn we have the celebration to remind us of these celebrations of years ago, which we call the Feast of Tabernacle; that is, *booths* (Hebrew, Succoth). Succoth usually comes about a month before Thanksgiving Day.

"Ye shall dwell in booths seven days." Leviticus XXIII: 42.

RESUMÉ

After all nature has been clothed in beauty and luxury during the summer, comes autumn.

With the ripening of the fruit and grain we begin our preparations to lay up food for the winter.

Other animals as well as man have this provident habit.

We naturally feel grateful to God for the bountiful crops, and thank Him.

Christians and Jews alike come together on this one special day, to celebrate Thanksgiving Day.

In olden times the Jews were an agricultural people, and they instituted the harvest festival of Succoth, to last for seven days.

Besides thanking God in words we must do so in deeds; which we do by helping others whose harvest has not been as bountiful as has our own. For all is God's, and we assist God by helping to right the wrong; and in thanking God ourselves we remember the verse:

"Thou openest Thy hand and satisfiest the desire of every living thing." Psalm CXLV: 16.

QUESTIONS

1. Concerning what two classes of holidays do we teach? Under which class is Thanksgiving Day?

2. Why and when is Thanksgiving Day celebrated?

3. What holiday among the Jewish people has somewhat the same significance?

4. State briefly two differences between them.

5. According to occupation, what kind of people were the Jews in Bible times?

6. Why should we join with our neighbors in celebrating Thanksgiving Day?

7. In what ways can children give thanks to God?

8. What aid does God give the farmer in helping the crops to mature?

9. What is the very best way to thank God for His goodness to us?

10. Give an appropriate Memory Gem to teach the children for this lesson.

Hanukkah I

Lesson XV. HANUKKAH I

AIM OF THE LESSON

To show God's care for Israel. To show that a few can conquer a host if God is with them.

Memory Gems—"Who is like unto thee, O Lord!" Exodus XV: 11. "Thou shalt have no other God before me." Exodus XX: 3. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deuteronomy VI: 5.

References—Apocrypha, First Book of the Maccabees, Chaps. 1-4, Chap 6. "Festival Studies," by Israel Abrahams, Chap. 21, pp. 145-155. "Jewish Ceremonial Institutions and Customs," by Wm. Rosenau, pp. 127-129. "The Symbol of Lights," by Henry Berkowitz.

Song—The Hanukkah Hymn (traditional air).

Objects—Hanukkah Lamp, map of Palestine, a "trendel" (a teetotum), or picture of one.

Pictures—The Oppenheim pictures: "Hanukkah Celebration in the Home," "Celebration in the Synagogue."

POINT OF CONTACT

Over a hundred years ago the United States belonged to England. The English people made the laws and were unjust and cruel to the Americans. Therefore the Americans resolved to fight against England; and the children have all heard of George Washington, the great hero of the fight, who led the Americans against the English.

Washington had only a few men compared to the large British army, but God helped him; because Washington's cause was his country's cause, the right one and the just one.

Washington gained the victory. The United States became a great free country.

APPLICATION

A great many years ago, long, long before the Revolutionary War of which we were just speaking, the Israelites or Jews lived in their own land, which was called Palestine. (Show Palestine on the map.)

At one time their country was conquered, and the Jews were ruled by a strange king.

This king was not a Jew, he was a heathen.

A heathen is a person who does not believe in the one true God, but who prays to idols or false gods.

This wicked king was not willing that the Jews should worship the one true God. He commanded that they, too, should pray to heathen idols.

He ordered idols to be placed in various parts of the cities and towns. He commanded the Jews to bring sacrifices and to pray to these false gods.

Of course the Jews rebelled; for religious liberty, freedom to worship God as they wished, has ever been dear to the hearts of the Jewish people.

Some of the people went to secret places to pray to the great "Adonai."

Repeat the watchword of Israel: *Sh'ma Yisroel Adonai Elohenu Adonai Echod!*—Hear, O Israel: the Lord our God, the Lord is One!

Other Jews, to their shame be it said, were cowards. They were afraid to disobey the king's orders, and prayed to the idols.

It is so much easier to do wrong than to be brave and stand up for one's principles.

The Jews thought to curry favor and to escape punishment by being false to themselves and false to their God.

When temptation comes to us we must be strong enough to resist it.

Recall to the children the story of Adam and Eve. They, too, were weak, and did not resist the temptation to disobey God. Hence punishment soon overtook them.

Among the staunch, true Jews was an old man, a priest named Mattathias. A priest in those days was like a minister or Rabbi in these days.

Mattathias had five brave sons, who honored their father and who obeyed the one true God.

The bravest of all was Judas Maccabeus. After this name the great family is known as "the Maccabees."

One of the officers of the king had been sent to carry out his orders and see that the Jews prayed to idols. He came to Mattathias and told him that, as he was a man of influence, he should lead the people in their prayers to the idols, and show them how to make the sacrifices.

Mattathias became very angry and spake with a loud voice: "If all the people in the whole city of Modin forsake their religion, yet will I and my sons and my brethren walk in the covenant of our fathers." I Maccabees II: 19-20.

"Now when he had left (off) speaking these words, there came one of the Jews in the sight of all those who believe in the one true God follow me. according to the king's commandment. Which thing when Mattathias saw, he could not forbear to show his anger, wherefore he ran and slew him (the apostate Jew) upon the altar. I Maccabees II: 23-24.

Then in ringing tones Mattathias cried out: "Let all, to sacrifice upon the altar which was at Modin, Let us fight for the true God."

His five sons and a few faithful ones fled to the mountains. They did not even take their goods with them. They gave up their homes and their possessions; aye, everything they gave up for their religion.

Nowadays many people are unwilling to make any sacrifice for their religion. They try to shirk their duties to Judaism. Anything, everything is considered an excuse for violating its precepts and its commandments.

Mattathias led his little band of followers to the mountains and fought several battles with the enemy.

Later on, when he felt that he was dying, he besought his sons to continue to fight for the sake of their God, and their religion.

When their father died Judas succeeded him and was the Captain. (I Maccabees III: 65-66.) Judas Maccabeus was so brave that he is sometimes called "The Lion," for the lion is the bravest of all the creatures God has made.

Many brave deeds were done during this war for religious liberty.

One day, while a battle was being fought, one of the brothers, Eleazar, saw on the battlefield an elephant taller than the rest and gaily decked out. He concluded that the leader of the enemy's army was riding on this elephant. Eleazar thought little of his own safety. He felt that if he could slay the general the enemy would be routed and retire in confusion.

Illustrate the influence of a leader and the effect of the loss of one. A class becomes disorderly without a teacher. A flock of sheep always follows its leaders.

Eleazar took his sword and fought his way through the enemy's lines. He stole up secretly under the body of the elephant and thrust his sword into its body. The heavy beast, mortally wounded, fell, and in falling crushed and killed the brave Eleazar as well as the leader of the enemy. But in dying Eleazar rejoiced and felt satisfied to give up his own life to save the lives of his people. I Maccabees VI: 43-46.

Dilate on the bravery and unselfishness of this act. All cannot be generals, but even a private soldier can show loyalty and heroism.

We cannot all be great heroes, but we can live our lives well and be ready to make some sacrifice for our religion. No position is too lowly to bring forth its heroes.

After many battles Judas Maccabeus triumphed over the enemy.

The Jews were very happy over their victory and went back to their homes rejoicing.

Ask the children if they can tell the first thing that the Jews wished to do when they reached home.

In those early times religion held a large place in the life of the Jewish people. So, instead of having a triumphal parade to celebrate their victory, they assembled in their Temple, ready to pray to God and to thank Him for their success.

What a sight met their eyes! Their Temple had been desecrated The altar had been defiled! Unclean animals (trefah), such as the pig, had been used for sacrifices. The people were horrified and distressed at such pollution.

But Judas again took the lead, and commanded that the unclean altar should be torn down and a new one built. He commanded that the entire Temple should be cleaned and purified.

All this was done, and then the Jews assembled and dedicated anew their beautiful Temple. They celebrated Hanukkah—Hanukkah meaning Dedication.

The people lit many lights, and had brilliant illuminations all over the city.

The class has previously had a lesson on LIGHTS, and the Sabbath lamp has also been shown to it. Now show the Hanukkah lamp. Notice that while the Sabbath lamp has seven lights, the Hanukkah lamp has eight branches; besides one extra light, really making nine.

When the people went to light their "Perpetual Lamp" in the Temple, they found that only a tiny flask or bottle of oil was left. It took a week to prepare or make this olive oil, because it was made with great care for this holy purpose. Now there was only enough left to burn for one night. They lit the lamp. However, what was their surprise and

wonder to find the light still burning on the second day. On the third day the light was not yet out. It burned the third day, and the fourth, and then the people felt that God was doing a wonderful thing; performing a miracle for them, doing an unexplainable thing.

God made the tiny flask of oil last for a whole week until more oil was ready for use.

"Judas with his brethren and the whole congregation of Israel ordained that the days of the dedication of the altar should be kept in their season from year to year for the space of eight days; from the five and twentieth day of the month of Kislev (name of Jewish month corresponding to December), with mirth and gladness." I Maccabees IV: 59.

So each year we keep the Feast of Hanukkah for eight days. We celebrate the victory of Judas Maccabee by lighting lights, thanking God, rejoicing, and remembering the poor.

On the first night we light one light. On the second night we light two lights. On the third night we kindle three lights, and so on until on the last or eighth night, when we light all the eight lights in the lamp.

The extra light is called the "Shammash," or servant. We use it for lighting the other lights.

As we light the Hanukkah lamp we say a prayer to God, in order to thank Him for preserving our race during the dangerous times when our enemies sought to destroy the Jews. We remember the brave Maccabees who gave up their lives in behalf of their religion.

Sing the Hanukkah Hymn:

MOOZ TSUR

Mooz tsur yeshuosi
L'cho noeh l'shabeach,
Tikon bes tefilosi
V'shom todoh n'zabeach;
L'es tochin matbeach
Mitsor hamnabeach,
Oz egmor b'shir mizmor
Chanukkas hamizbeach.

I

Rock of Ages, let our song
Praise Thy saving power;
Thou amidst the raging foes,
Wast our sheltering tower.
Furious they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.

II

Kindling new the holy lamps,
Priests approved in suffering,
Purified the nation's shrine,
Brought to God their offering.
And His courts surrounding,
Hear, in joy abounding,
Happy throngs,
Singing songs
With a mighty sounding.

III

Children of the Martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.
Yours the message cheering
That the time is nearing,
Which will see
All men free,
Tyrants disappearing.

Hanukkah has always been observed in a spirit of gladness.

Fun and merriment hold full sway at home.

Read "Festival Studies," by Israel Abrahams, pp. 145-155.

See also "Jewish Ceremonial Institutions and Customs," by Wm. Rosenau, pp. 127-129.

Special games were played during Hanukkah week, and children were invited from house to house to join in these games and to celebrate the Feast. Candies, nuts and apples were always given to them.

RESUME

The Jews believing in the Second Commandment, emphasizing the unity of God, refused to worship the idols of their captors.

They fought for their religious freedom and God helped them.

The brave Maccabees were the leaders in the battles and were victorious.

When the war was over, the Festival of Hanukkuh, or Dedication, was celebrated for eight days.

God always helps those who are fighting in a just cause.

QUESTIONS

1. Name three good qualities which were characteristic of the five sons of Mattathias.

2. Which of the Maccabees is most celebrated? Why?

3. Why did the king of Syria want to insist on the Jews praying to idols?

4. Was Mattathias justified in killing the renegade Jew? Explain.

5. Relate the incident which made Eleazar famous.

6. What does the word Hanukkah mean? Why is the Feast so called?

7. Tell two ways in which we should celebrate Hanukkah.

8. How long does the Feast last? How is each day celebrated?

9. Is the Hanukkah Festival as important as Pesach? Give a reason for your answer.

10. How were the Jews rewarded for their steadfastness to their religion?

Hanukkah II

Lesson XVI. HANUKKAH. II

SUGGESTIONS TO TEACHERS

In presenting the Hanukkah lessons to the children it is as important to know what to omit as what to teach.

The children delight in tales of war. The story of Judas Maccabeus always thrills them with wonder and delight.

As the children are too young to grasp the facts in their entirety, do not tire telling the story to them several times. Do not expect much responsive work from them at first.

As the story of each festival should be retold in the higher classes, it will then be time enough to expect the children to answer questions in detail and to tell the historical facts in connection with the Feast of Dedication.

This is true of all of the festivals and holidays.

As has been previously stated, the Geography in the Primary Grades is reduced to a minimum. But it is well to have a map to give the general impression of locations.

Show Palestine and Jerusalem. Point out the country of Syria.

Tell the children that in olden times, when one people conquered another, it was customary for the victors to force their captives to adopt the language, the customs and the religion of the conquerors. This

will explain why Antiochus Epiphanes was so determined to make the Jews worship idols.

Do not expect the children to remember the name Antiochus Epiphanes. It is too hard for them. Write it on the blackboard, so that it may become familiar in appearance to them. Let sight help the sound of the words. It is unnecessary, also, to teach the names of all the five sons of Mattathias. Remember only the most important. Judas is the chief hero in the story; Simon figures next in importance to Judas, as the leader.

But to most children Eleazar is the most attractive figure. The story told about Eleazar, when he crawled up under the elephant in the enemy's army, his killing the elephant, his losing his own life, but dying happy because he helped his people—all make a deep impression upon the child's love for adventure.

The account of the war, with its many battles, must be given very briefly, as in later years the details will be told to the older pupils in the higher classes.

It is well to explain carefully the use of the Hanukkah lamp. Tell the manner of lighting it, and give a short service.

Show by counting the branches the difference between the Menorah, or Sabbath lamp, and the Hanukkah lamp. The Sabbath lamp has seven lights. The Hanukkah lamp has eight lights—one for each day of the festival, and one extra one, usually placed on the side, which is called the "Shammash," or servant of the other lights.

With this light we light all the others.

Small tin Hanukkah lamps can be bought for six or seven cents each. It is an admirable plan to give, prior to Hanukkah, one lamp to each pupil in the lowest class at school. It can be kept at home and used during the child's school life, and also for years afterwards. The parents will supply the candles. If parents do not supply candles, let the religious school do so. Thus you ensure the objective observance of the Hanukkah Festival in many homes, in which, ordinarily, there would be no such ceremonial.

This will form one more connecting link between the home and school.

Have a lamp in your class room. Put the "Shammash" and first candle in position, explaining to the children that each night you add one extra candle, until all eight are lit on the last night of Hanukkah. Light the "Shammash" and use it to light the other candles.

SERVICE

Give only a simple, brief service in English. In later years a longer service in Hebrew and English should be taught.

First say a blessing:

"Blessed art thou, O Lord our God, King of the Universe, who hast commanded us to kindle the light of Hanukkah."

"Blessed art thou, O Lord our God, King of the Universe, who hast performed wonders for our forefathers at this season in days of old." Then light the light, and say:

"As we light these lights we remember the great deeds of Mattathias, the high priest, and of his five brave sons, the Maccabees, who fought to preserve the religion of Israel. Therefore are these lights sacred all the eight days of the Feast, and we are not permitted to make use of them, but only to view them with joy and thanksgiving."

Then sing the traditional Hanukkah Hymn: pages 8 and 9 of preceding lesson.

If you cannot secure a lamp, use a plate for holding the candles. A piece of board can be made into an improvised lamp.

Some people use thick slices of white potato, gouge out the centre of each slice and stick the candle into the potato.

It is possible to have a large lamp made of tin or gas pipe. This can hold hotel candles. It is appropriate for a class room or for a large hall, should an entertainment be held, as these candles will burn for several hours.

If possible have some kind of special celebration for Hanukkah. For this purpose an easy recitation has been prepared.

LIGHTING THE CANDLES

Select eight children, one for each candle. Let each child learn the appropriate part. The children recite in concert:

We welcome thee joyfully, glorious night;
We hail thee with pleasure, O Hanukkah Light!
Thy lustre so brilliant invites us to joy;
Invites us to praise Him, the great Adonai.

For Israel's God never slumbers nor sleeps;
He ever is near him, who mournfully weeps;
He saw our oppression, and hearing our pleas
Awaked to redeem us, the brave Maccabees.

—Rev. Louis Stern.

The first pupil takes the lighted "Shammash," and with it lights the first candle. As he lights it, he says:

"As I light the first light, I think of the words which are known to every Jew in every land: "Shema Yisroel Adonai Elohenu Adonai Echod—Hear, O Israel: the Lord our God, the Lord is One."

As the second child lights the second candle, he says:

"When I light this second candle, I remember the two tables of stone on which God wrote the Ten Commandments given to Moses on Mount Sinai."

The third child says:

"The three candles recall the names of the three great Patriarchs in Israel—Abraham, Isaac and Jacob."

The next pupil recites:

"These four candles make me think of the four great mothers in Israel—Sarah, Rebeccah, Leah and Rachel."

The fifth child recites:

"Five candles are now lit. There are five books of Moses in the Bible—Genesis, Exodus, Leviticus, Numbers and Deuteronomy." (These names may be omitted, if they appear too difficult for the child to study.)

The sixth child lights his candle and says:

"In six days the Lord made the heavens and the earth, and everything which is in them."

Recitation for the seventh child:

"On the seventh, or Sabbath Day, God rested from all His work, and He called the Sabbath Day holy."

The eighth child says:

"The eighth or last candle is now lighted. Now, as all of the lights are lit, we give praise and thanks to God for giving us the great and good Mattathias, who, with his five brave sons, fought to protect our religion."

The class then recites in concert:

"We welcome thee joyfully, etc.," as at the beginning (page 4 of this Lesson). This exercise is adopted from a book, "Symbol of Lights," by Dr. Henry Berkowitz, but it is now out of print.

This exercise may appropriately close with the singing of the Hanukkah Hymn by the pupils and the visitors also. See Lesson XV—Hanukkah I, pages 8 and 9, for this hymn.

As Hanukkah usually comes about Christmas time, it is well to touch briefly upon the difference between the two holidays. The celebration of Christmas should be discountenanced in Jewish families.

Many Jewish people say that they observe it so as to be sociable with their neighbors and friends. They say that they keep Christmas as a social, not as a religious holiday.

This is self-deception. As Jews we must frown upon all observances of a non-Jewish festival. It is observed by Christians to commemorate the Birthday of their "God," an idea which is utterly absurd from a Jewish standpoint.

Christmas trees and Christmas gifts are naturally attractive to children. Explain that when others are lighting the lights on their Christmas trees, Israelites should be thanking God for their own Hanukkah Festival, and should be lighting the Hanukkah lamp and exchanging Hanukkah gifts.

Jewish children should have fun and rejoice on their own festivals. To take part in Christmas exercises at school, to have Christmas trees or to celebrate in any manner this distinctive Christian festival is utterly at variance with the teachings of Judaism. It is a weakness, which shows a lack of moral stamina on the part of parents and others.

QUESTIONS

1. What is the Apocrypha?

2. What other Jewish festival is ranked in importance with Hanukkah?

3. State briefly the difference between the Menorah and the Hanukkah lamp.

4. Tell the order of service for lighting the lights.

5. Why should each family have and use a Hanukkah lamp?

6. Of what use is a Hanukkah Celebration in the Religious School?

7. When we say, Sing the "traditional Hanukkah Hymn," what do we mean?

8. Which do you think would most strongly impress a child, telling him the story of Hanukkah or lighting the lights? Why?

9. Tell one lesson to be drawn from the events which led to the institution of the Hanukkah Festival.

10. What is the correct attitude of the Jew towards Christmas?

Afterword

Lesson XVII. AFTERWORD

TO THE TEACHER

The first course of Primary Lessons for the children is now completed.

The wise teacher will be eager to take a backward glance over the field and see wherein he has succeeded and where he has failed.

It is unreasonable to hope or to expect that every child has learned all that the teacher has tried to impart.

Little children vary greatly in their alertness and powers of concentration, intensity of interest and in comprehension.

What is perfectly clear to one child may be only a confusion of precept and incident to another. Therefore, the teacher must not feel discouraged if he does not "get back" from the children a tithe of what he has taught.

Patience and *sympathy* must be the mental watchwords of the teacher in his attitude towards the pupil.

THE TEACHER'S WATCHWORDS

Paraphrase and *Review* must be his pedagogical watchwords.

The teacher can view or review the field from several points of vantage.

First—Take the definite stories. Put to yourself the questions: "Have I brought out the most salient points of the story?" "Have I used simple language and simple ideas?"

"Did I omit anything which would cast greater light on the subject I was trying to teach?"

"Were the children interested? If not, wherein did I fail to make the story alive and full of interest to them?"

"Did the children see the moral?"

"Can they retell the story to me, giving the important points?"

"How can I improve that lesson the next time I teach it?"

These questions asked of yourself and answered carefully will help to clarify the topic and the method.

THOUGHTS FOR THE REVIEW

In the story of Adam and Eve, obedience and disobedience are contrasted. The tale is told simply. The serpent is barely touched upon, as it is too *difficult* to personify evil for little children.

In the story of Cain and Abel death must be mentioned. While it is useless to harrow up the children's feelings with details of the murder of Abel, yet we must deal with the great and awful catastrophe, as with all forms of evil, to excite in the pupil not merely strong repugnance to wrong-doing, but also stronger love of the right. This first fratricide is a powerful and never-to-be-forgotten influence towards

securing this effect. It shows so plainly the evils of jealousy, quarreling and fighting.

The next story told, that of Noah, is more complicated in its nature. It is much longer; hence it has been divided into several lessons.

The last part of the story of Noah, which is mentioned in the Bible, Genesis IX: 20-27, has been omitted here. It finds a place in the higher grade—in the Ethical Lesson: "Duties to Parents." (See Jewish Ethics—Lesson II.)

WHY CERTAIN BIBLICAL INCIDENTS ARE OMITTED

In the Abraham Cycle, one of the chief stories has been omitted, that of the "Offering of Isaac." It is too great a strain on a child's love and duty and obedience, even though the sacrifice was not required at the end.

The tale is of great value to adults, as it gives a death-blow to the idea that God ever wanted human sacrifices or delighted in them.

But the child is not sufficiently matured to receive this lesson. So the story must be deferred until later on in the course.

The deceit of Abraham towards the king of Egypt must also be omitted, because it does not serve any good purpose to teach it. It would only confuse the child, and lower the character of Abraham in his eyes.

But to adults we can show the development of Abraham's character. We can compare the Abraham who accepted valuable gifts from the king of

Egypt to the Abraham who would not even accept a shoe lace from the king of Sodom. We can realize the growth in depth, force and intensity of the standards and motives of his conduct. The change of Abram's and Sarai's name to Abraham and Sarah conveys no special message to the little child; hence it has been omitted.

As has been said before, it is as important to know what to omit as what to teach. The teacher must, therefore, ask himself the above questions before and after he teaches a lesson, so as to be sure he has touched the crucial points and eliminated those which are useless and valueless to the young child.

* * *

It has often been asked: "How shall a teacher answer certain questions which a child can and will ask?"

In some cases it is well to say frankly: "I do not know."

Typical questions are: "How did Moses write on the tables of stone?" "Did God talk out loud to the people in olden times?"

Such questions should not be argued, and any attempt at explanation is equally useless.

Another difficulty is presented when a child asks: "Why were babies drowned in the flood?"

"If God is just, why are good people killed with the bad, as in an earthquake?"

The answer to this class of questions must be different.

God often must punish the good with the wicked. It is necessary.

The children learned, in one of the lessons, that if one plant, in many, is full of destructive insects, all the plants have to be burnt or destroyed or else they too would become diseased.

One drop of sour milk will spoil a gallon of milk. It is so with people. One case of smallpox will spread among hundreds and thousands of people.

One bad person can ruin many good people.

Present this matter from another standpoint.

A man was once placed in a difficult position. He signed his name to a paper which he knew would cause the death of thousands of men. It would make thousands of women widows, and thousands of children fatherless. Yet he signed his name to that paper, It was his duty. Do you think he was a monster? No; the world honors him today and calls him a hero. That man was Abraham Lincoln, one of our greatest patriots. The same stroke that caused so much disaster liberated thousands of people and their descendants from slavery. Yet a bitter civil war followed. Here is an illustration in which the sacrifice of innocent lives helped to save the country and to give freedom to thousands of men, women and children.

Another illustration throws light upon the same subject. In the days of Ezra (See Book of Ezra, Chapters IX and X) the Israelites had intermarried with the various surrounding tribes. The men were commanded to put away their strange wives and their children, so that the purity of the seed of Israel might be preserved.

The men obeyed this command. Think what a terribly bitter thing it must have been to destroy their whole family life, to cut asunder their dearest ties!

It was equally hard for the innocent wives and children to be thus deserted by husbands and fathers.

Yet this severe law had to be enforced to accomplish, finally, a good result in the House of Israel.

THE CHILD AND THE PERSONAL PURITY PROBLEM

There is yet another style or kind of question which children are likely to ask.

These deal with matters of sex and propagation.

These are the most difficult to answer, and yet a conscientious teacher dare not shrink or hedge.

In many cases he may be able to say: "You are too young to understand about these things as yet, but when you are older I'll tell you, or else your mother will explain all to you. You know you are too little to read big words, and you can't do hard examples. Like hard examples, this is too hard for you to understand yet. You must believe what I tell you, and wait until you are older.

If a child is old enough, or he seems specially inquisitive, try to interview the mother. Induce her to answer his questions.

It is far wiser and safer to have the child told these matters in a pure and reverent way by his parent, or teacher, than for him to get his knowledge in a doubtful or impure way from his companions.

Many parents unwisely hesitate to talk to their children about these things. The teacher should try to help the parents to impart the truth in the right way, and urge them to tell children early in life; with a sense of awe and reverence for the greatest of God's wonders—the gift of life. Parents and teachers should encourage to the utmost in the child that confidential relationship of trust and good understanding which is the surest safeguard against the heartache, shame and misery of errors ignorantly committed.

Of course, the proper way to take up the subject, is to show children flowers, fruit, seeds; the "baby plant" in the bean.

Gradually lead up to the life of birds. Talk of the eggs and the nestlings. Then of the care of the mother and father bird for their helpless young ones.

Children will be interested in their cat and her baby kittens, the dog and her baby pups.

The mother can gradually and easily lead up from these illustrations to the marvels of human life.

Some excellent books have been issued to help parents and teachers in this delicate and difficult task.

The books by Mary Wood-Allen, M. D., are well worthy of being read. The best ones are "Almost a Man," "Almost a Woman," "Teaching Truth," "Child Confidence Rewarded," "The Marvels of Our Bodily Dwellings." They are issued by the Wood-Allen Publishing Co., Ann Arbor, Mich. "The Three Gifts of Life," by Nellie M. Smith, A. M. (Dodd, Mead & Co., New York); "The Strength of Ten," Dr. Winfield Scott Hall.

USE OF THE BIBLE.

In teaching the Bible stories to little children, try to use the exact words, when possible. There is no purer, simpler, stronger English than that of the Scriptures.

There is a tendency to "write down" or "talk down" to the level of the child. This leads to the blunder of confusing the "childish" and the "child-like." Baby talk should be avoided, even with infants. It is silly.

Read concerning the historical basis of a Bible story before you begin to teach it. Know more than you tell. Every story can be divided into three headings:

1. Psychological basis of the story.
2. Literary aspect of the story.
3. Motive of the story.

We deal with the Psychological basis of the story when we find a *point of contact* with the child's mind and the intellectual content of each narrative. Therefore, these lessons have been selected with a view to supplying such mental food as fits the child's period of development.

The Literary aspect of the story is reached in the manner of its presentation, through word pictures, dialogue and narrative. The early Bible tales are all narrative. Nothing in all the world's literature excels them in literary value; and specially in their appeal to the taste and needs of the young. The historical parts come later on in the Book, fol-

lowed by the poetical (Psalms, Prophets), and the Philosophical, or reflective portions (Proverbs, Job, Ecclesiastes).

The Motive of each story is indicated in the moral purpose which underlies and permeates it. This is what exalts the Bible to its supreme place. The teacher's part is to impress that moral in the "Application" and classroom drill.

CONCLUSION.

In closing Part I of the course, the author desires to express the wish that the student-teacher has been helped by the lessons.

Any point that is not perfectly clear will be gladly explained and any help needed will be cheerfully given. No point is too trifling to be explained, none too complicated to be studied and clarified.

In closing, remember that, though the teacher's path is a difficult one, yet the joys are great; for he has the deep satisfaction of knowing that the influence he exercises on his pupil is bound to endure throughout life (Proverbs XXII:6).

"Train up the lad in accordance with his course; even when he groweth old, will he not depart from it."

QUESTIONS.

1. Do all children learn with equal rapidity and thoroughness? Discuss from the physical and mental standpoints.

2. What should be the teacher's mental watchwords? What the pedagogical ones? Explain.

3. State five questions the teacher should ask himself, after finishing a series of lessons.

4. Would you or would you not be in favor of teaching the story of the Sacrifice of Isaac to young children? Give reasons for your opinion either way. What lesson does the story convey to adults?

5. Tell briefly how the character of Abraham changed and developed during his manhood.

6. Write out two questions, which are not in this lesson, and to which a teacher's reply to his pupils would be, "I do not know."

Why do such questions and answers admit of no discussion?

7. How can a teacher explain to children that suffering must fall on the innocent as well as the guilty? Illustrate your answer.

8. (a) How shall the teacher deal with the "sex question" in a class of young children? (b) How should a mother deal with the same problem?

9. Have you had any experience in teaching these matters to children? What books have you read on the subject?

10. Into what three headings is every story divided naturally? How is this division used in the method of telling the story? Illustrate this, with some story you have taught or expect to teach.

Correspondence School

for

RELIGIOUS SCHOOL TEACHERS

Conducted by

The Jewish Chautauqua Society

Philadelphia, Pa.

Henry Berkowitz
Chancellor

William Rosenau
Dean

¶ This school furnishes, under the direction of a well-selected faculty of experts, instruction to all desirous of doing Jewish Religious Educational work.

¶ Write for Prospectus and Register giving detailed information to:

MISS JEANNETTE MIRIAM GOLDBERG
Secretary Jewish Chautauqua Society

1400 JEFFERSON STREET

PHILADELPHIA, PA.

BOOKS ISSUED

By the Correspondence School for Religious School Teachers.

Jewish Education — Historical Survey, by Abram Simon, Ph.D. and William Rosenau, Ph.D., Vice-Chancellor of the Jewish Chautauqua Society.....Paper, **75c**

The New Education in Religion, with full curriculum of Jewish studies by Henry Berkowitz, D. D., Chancellor of the Jewish Chautauqua Society, Part one, cloth, **$1.25**....Part two..... cloth, **$1.25**

Methods of Teaching Jewish Ethics, by Julia Richman, lessons 1-10, and Eugene H. Lehman lessons 11-16, cloth **$1.25**

Methods of Teaching Primary Grades, by Ella Jacobs, Part one, **$1.25**.....Part two, cloth, **$1.25**

Methods of Teaching Biblical History in Junior and Senior Grades, by Edward M. Calisch, Ph. D., Part one.....cloth, **$1.25** Part two.....cloth, **$1.25**

Courses in preparation and to appear shortly:

Pedagogy as Applied to Religious Instruction, by David E. Weglein, M. A.....cloth, **$1.25**

Methods of Teaching the Prophets, by Isaac Landman, B. A. .....cloth, **$1.25**

Methods of Teaching Jewish Religion in Junior and Senior Grades, by Julius H. Greenstone, Ph.D., cloth, **$1.25**

Methods of Teaching Post Biblical History and Literature, by Martin A. Meyer, Ph.D.....cloth, **$1.25**

The Jewish Chautauqua Society

is the sole agent for this literature

PRICES NET

The Chautauqua System of Jewish Education

The following courses for individual readers or study circles are offered by the "Jewish Chautauqua Society of America," Philadelphia, Pa.

I. The Open Bible ..... **Paper, $1.00**
A syllabus or course-book by Rabbi Henry Berkowitz, Chancellor of "The Jewish Chautauqua," Part one. Fourteen lessons, Genesis to Solomon inclusive.

II. The Open Bible, part II..... **Paper, $1.00**
Second Year's Course. Continuation of the above. Lessons XV to XXXII: Division of the Kingdom to close of Bible.

III. Jewish History and Literature..... **Paper, $1.00**
Post-Biblical. Course book No. 1, by Prof. Richard J. H. Gottheil of Columbia University. Covering the period from the return of the Jews from Babylon to the Beginning of the Christian Era. 16 lessons.

IV. Jewish History and Literature..... **Paper, $1.00**
Post-Biblical. Course book No. 2, by Prof. Gottheil. Covering the period from the Origin of Christianity to the completion of the Talmud. Sixteen lessons.

V. Jewish History and Literature ..... **Paper, $1.00**
Post-Biblical. Course book No. III, by Professor Gottheil. The brilliant era of Spanish-Jewish history. Sixteen lessons.

VI. Jewish History and Literature..... **Paper, $1.00**
Post-Biblical. Course book No. IV, by Dr. M. H. Harris. The Middle Ages to the "Expulsion of the Jews from Spain." Sixteen lessons.

VII. "American Jewish History"..... **Paper, 50c.**
By Rabbi Henry Berkowitz, Chancellor of "The Jewish Chautauqua." Sixteen lessons.

VIII. The Jewish Religion.....Paper, $1.00

By Rev. Morris Joseph, of London; a succinct presentation of the pecepts and practices of Judaism as they are held by modern Jews. Twenty lessons.

IX. Hebrew Course Book, No. 1..... .....Cloth, 25c.

By Rabbi Gerson B. Levi, of Chicago. For self instruction or class-room. The elements of Hebrew reading and Translation in 51 lessons. Serves as an Introduction to the Hebrew Prayer Book.

X. Hebrew Course Book, No. 2 .....Paper, 25c.

By Rabbi Gerson B. Levi, of Chicago. The essentials of Hebrew Grammar taught by the correspondence method. Eighteen lessons. Serves as an Introduction to the Hebrew Scriptures.

XI. Jewish Characters in English Fiction...Paper, $1.00

By Rabbi Harry Levi, of Boston. Second edition (1911) revised and enlarged, pp. 173. In seventeen lessons.

XII. Current Topic Course .....Paper, 25c.

Correspondence method. Subjects of Jewish and general interest outlined for popular discussion with Loan Library of books of reference, Debate Syllabus I, "The Immigration Problem." Other topics in preparation.

For enrollment in these courses and to secure the books and for all other information on this subject,

address:

Miss Jeannette Miriam Goldberg

Secretary Jewish Chautauqua Society

1400 Jefferson Street

Philadelphia, Pa.

N/1198/02068/0471X